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Man

A Trilogy

We live at a time when Man, created in God's image, no longer even believes that there is a God and who therefore is left to his devices to create a god after his own image. He deifies himself: but this new humanism only produces thoroughly de-humanized beings, who approximate to the machine's mass-products; soulless automata, whose perfection is measured by the velocity with which they can hurtle themselves through space. In the witty phrase of Chesterton's, our age has exchanged for belief in an invisible God, belief in invisible vitamins. It has come to accept, that to change man's nature one has but got to change the color of his shirts; it has dethroned reason and replaced it by an emotionalism, which is compounded of equal measures of sentimentality and brutality. Man, who was to make the world subject to his reason, finds himself enslaved to the world in the very measure, that he is no longer subjecting his reason to God.

Perhaps it is therefore not otiose to recall what man really is, and to show once more, how the sanctified commonsense of Catholic Realism alone can satisfactorily account for all the facts—be they of the past, the present or the future.

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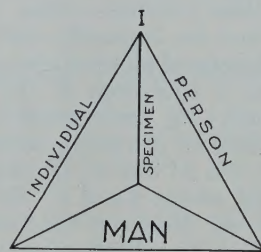
MAN

1. Specimen of the Human Race

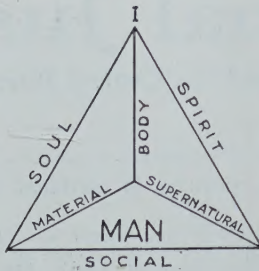
Man is subject to three sorts of tensions, each the result of two contraries. The first contrast found in him is that between his body and his soul; the second, between his individuality and his gregariousness; the third, between his temporality and his eternity. Each of these contrasts is of the very essence of his being: not accidental disturbances to be removed, but polarities to be harmoniously reconciled and mutually integrated.

To use another illustration, we might say that the point "I" moves in three different planes. In the first, somatic, plane, "I" is a specimen of the human race, exhibiting a body which will be examined by the anthropologist. In the second, social, plane, "I" is an individual member of a human society, setting up psychological relationships and expressing itself in material by-products, which concern the sociolo-

gist. In the third, spiritual, plane, "I" is a person, intellective, immortal, destined for the company of God: in which respect he will be studied by the philosopher and the theologian. We might imagine this "I" as the apex of a tetraeder: though logically distinguishable in a threefold manner as specimen, individual and person, he is the one point common to the three triangles which lie in three different planes and which together form a fourth triangle, which in its turn is but the subjective "I" as projected objectively into concrete actuality—thus:



This tripartition of human nature is usually called body—soul—spirit: but the terms specimen—individual—person are for our purpose clearer and add some shades of meaning which will be found useful, as we go along. For man is not simply the mixture of three ingredients, but the unity of a threefold polarity, as we said at the beginning. Thus, if we call the three ribs of our tetraeder body, soul and spirit, the first upright triangle will be seen to be the result of the interplay of two factors, somatic and psychic; and their product, the material side of man, though we call it "body", is not merely a body, in the sense that we would speak of the body of a star, an oak, or a monkey. The second upright triangle is the social field, bounded by psychic and intellectual characters, which together make up the second side of the triangle "Man"—his soul in its temporal aspect and environment, in which, though a rational soul, it seems predominantly earth-bound. Finally, the third upright triangle is the spiritual plane, which, however, is not that of a pure spirit, but of a corporeo-spiritual creature, wherefore we note that this triangle has for two of its sides "spirit" and "body", both of which are destined for that supernatural life, which forms the third side of the basic triangle "Man."



We thus have already obtained quite a number of correspondences, which we may tabulate as follows, showing Man to be:

Body, Specimen, Material	Studied respectively by	Anthropology, Genetics
al Soul, Individual, Social		Ethnology, Sociology,
Spirit, Person,		Economics, Politics
Supernatural.		Philosophy, Theology.

The important thing to remember, however, is that all this is good enough, if treated as merely diagrammatic, but not as really expressive of the constant, living interplay in that complex being, Man, who can only logically be dissected in this manner—who, on the other hand, must thus be logically distinguished, if we are to understand his nature. Thus for instance man, as a specimen of the human race, has certain habits, mere material reflexes of his; as individual of a human society he is subject to certain customs; whilst as a reasonable person he obeys laws. Nothing seems clearer: until we discover that original sin is itself a “habit”, a hereditary disorder in the human body, or rather, a disposition to disorderly movements! This disordered human nature, transmitted from father to son through all the ages, no longer keeps the sense of touch, etc. in stable equilibrium; this unbalanced sense of touch (a somatic character) gives rise automatically in the instinctive parts of the soul to the *libido* (a psychic character) which on her part produces in the reasonable will of man concupiscence (a spiritual defect).

If this is a striking example of how even a material habit of the flesh can provoke spiritual rebellion against God’s law, others abound, proving, both how much Society influences the Person, and how much the human Person influences Society. On the other hand, these relative influences must not be confused: a great number of the most current “racial” fallacies, for instance, are the result of a confusion between social and genetic concepts. Customs, tradition, tools, dress, art, institutions, gestures, language: “all these are part of the social environment of human beings; they are not inborn, but have to be learnt or built up by experience; none of these can serve as any criterion of racial affinity between peoples.”¹⁾ Yet how often are they adduced as

self-evident criteria and as proof positive of “racial inferiority”!

The great danger to guard against in this, as in all truly scientific investigations, is the impatience, which oversimplifies and jumps at too easy general conclusions. This impatience leads to monistic theories: either materialist, as e. g. in our case the idea that psychological traits inhere in the germ plasm handed on from father to son; or spiritualist, as the presumption that psychological qualities have nothing whatever to do with the body, in which they are observed. The truth is, that body and soul influence each other reciprocally, but mediately and often very indirectly indeed. The soul is not an effect of the body, but on the contrary the spiritual principle which gives unity to the millions of cells, of which the human body is composed and makes it to be what it is—a human body. This principle is one and admits of no difference; it is created by God out of nothing, every time that a human being is to be born: but it is individuated and made what it individually is (i. e. different from all other individuals) by the matter which it is divinely made to ensoul. The soul, so to speak, moulds the body and makes it its own: but in so doing, the soul is making itself—the “I” is engaged upon “the making of me.”

But the inherited germ-plasm, by individuating the soul, does not imprint upon it certain characters: it only offers it opportunities for realizing certain potentialities already latent in the soul. It offers an instrument upon which the musician will play; it limits his play, to a certain extent, to a single mode of expression: and yet, musical genius is not the outcome of the instrument he uses. We have already seen how Original Sin has rendered all instruments out of tune and we can therefore *a priori* conclude that there will also be various forms of actual sin which will affect adversely the germ-plasm and may tend to psychological impediments in the progeny. But it follows, that the material element in human nature really has only a negative function: that of eliminating alternatives in the normal way; and that of depriving man (who thereby becomes abnormal) of certain powers meant by God to be natural to him.

The positive function of moulding the soul is not incumbent upon its body, but upon other souls. The most important characteristics of man—his temperament, mentality and intellectual life—are directly related, not to his bodily inheritance, but to the social environment, into which he is born. Unimpeachable observers, like Messrs. Huxley and Haddon²⁾, assure us, “that there is simply at present no evidence worthy of being called scientific which is capable of demonstrating the correlation of psy-

Julian S. Huxley and A. C. Haddon (“We Europeans—A Survey of ‘Racial’ Problems.” London, 1935).

²⁾ L. c., p. 68. ³⁾ Ibid., p. 146.

¹⁾ I quote from p. 271 of a most excellent treatise on human genetics by such world-renowned scientists as

chological characters and 'race'." Biologically considered, man is a quite unique animal, whose "outstanding characteristic is his capacity for transmitting experience without recourse to physical inheritance."³)

On the contrary, it is not so much the body that positively influences the soul, as the soul that influences the body! I will here only allude to such artificial deformations of the human body as the sugar-loaf skull of the Mayas, the crippled feet of the Manchus, the wasp-waist of Victorian women. Far more important are the more indirect and at the time often quite unknown influences on what seem "racial" characters. Vitamin A, for instance, is needed for growth: absence of it in the food of a people tends to stunt the growth of their bodies; systematic consumption of food, containing it, raises their average stature. According to Dr. Ales Hrdlicka (cf. his "The Old Americans", written in 1925), the so-called "American" type is similarly the result, in the last instance, not of genetic, but of social factors, regulating food, exercise, mode of life, etc., etc. In another way, human pigmentation, especially of medium fair types, is a good example. The same individual who would be almost white, if rarely exposed to the sun, can become a rich brown color under certain conditions of exposure—i. e. pigmentation was latent in their material make-up, but needed an exterior stimulus to show itself. This does not exclude the fact that certain types lack this potentiality really.

The fact is that to modern biology, a physical character is not a unit, nor is it unchangeable, nor is it in the strict sense of the word inherited. It is the expression of the action of a certain combination of "genes" (which alone are truly inherited) in a certain environment. Therefore the dark skin of people inhabiting hot climates, though due to the tanning effect of the sun, is not directly due to the transmission of an acquired character, but to the progressive selection in a mixed population of individuals, who have a gene for tan in their make-up—owing to the greater protection against the sun's actinic rays which they enjoy over fair types in such an environment.

The emphasis in this sentence should be laid on a "mixed population." For the most important fact emerging from modern Genetics is that the human race is not only absolutely mixed, but that it is meant to be so. Owing to man's unique mobility and tendency to migrate, no sooner have some physical traits become distinct, than they get all mixed up afresh and in a new way, through infiltration or assimilation of other ethnic groups. According to the Mendelian laws of inheritance (which we cannot discuss here, but which have completely superseded the fancies of early Darwinists and 19. Century Evolutionists) man's genealogical "tree" is quite different from animals' family trees: these constantly branch off and diverge,

whilst man's not only diverges, but equally converges—man's history showing a constant twin-rhythm of convergence and divergence; producing ever new combinations and re-combinations, which on the one hand provide the human race with a variety of bodily types, quite unknown in any animal species, and on the other assure a rigid unity, which prevents the admittedly single human race from ever becoming a number of distinct races.

We thus conclude that the material side of Man, taking him singly as a specimen of the species *Homo sapiens*, is very peculiar indeed. This human body, which seems so gross, so solid, so unyielding, is seen to be indeed as soft clay in his Maker's hands: and not his Maker's only, Who created him out of nothing antecedently like him, but, by delegated power, in the hands of those human soul forces also, which, conscious or unconscious, social or individual, intelligent or instinctive, for good or for evil, dominate this human body and make of it what it is intended to be: an instrument for the making of himself and—others.

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Racial Betterment

Modern schemes for the improvement of social conditions, especially when they attain to widespread popularity, are usually not wrong with regard to the ends which they pursue, but blunder in the choice of the means they select for the realization of their aims. In combating them the erroneous impression is sometimes created that we are out of sympathy with the good which is intended, and hence a prejudice arises against our intentions. We are maneuvered into a defensive position when really there is nothing at all for which we need to apologize.

Take the constitutional child labor amendment, to which we object on account of numerous dangers it involves. It is an unfair trick of the protagonists of the amendment to try to make it appear that the opponents of the measure are heartless advocates of the exploitation of helpless children. Perhaps the opponents of the amendment are more seriously concerned for the welfare of the child and the family than its advocates. Similarly Catholic opposition to the various eugenic measures championed in our days is construed as antagonism to racial improvement. Catholic philosophy has no reason to glorify disease, degeneracy and human decrepitude because these do not emanate from the hands of the Creator but have been introduced into God's beautiful world by the agency of sin. Catholics are accordingly willing to join in the war on these evils and to eradicate them to the extent that is possible. The important question, however, is that of the means. It is a commonplace in Catholic ethics that no good cause can really be promoted by immoral

means. Just because we are so deeply interested in the end, we are cautious about the means lest they should defeat and frustrate the noble purpose which we have in view.

A healthy and sturdy race, free from the infirmities now afflicting mankind, and fit for all the tasks life imposes upon us, is a consummation devoutly to be wished. All infirmities are by their very nature handicaps which, though by heroic effort they may be turned to good use, ordinarily prevent high achievement. To remove these obstacles from the path of mankind constitutes a laudable aim. Nor are efforts directed towards this aim futile. Man has been endowed with a faculty which gives him great power over nature. It would be ridiculous to think that reason, which enables us to improve nature all around us, should be impotent in respect to our own human nature. We can restore the race to that purity and physical strength which in the designs of Divine Providence it ought to have. A wide field opens up before eugenics in the true sense. As we may legitimately strive for individual soundness so may we also legitimately strive for racial soundness.

The vital point is that of means. Christianity, in its efforts for social as well as racial improvement, makes its appeal mostly to personal factors. To mechanical devices it gives but secondary consideration and subordinates them to the dictates of the moral law. Tremendous powers are latent in the will of man, and not much can be accomplished in any field unless these energies are awakened and mobilized. Whatever progress humanity will make in any direction will have to come through personality. In this matter of eugenics the object of Catholic ethics will be to inculcate a strong and vivid sense of racial responsibility. When entering on marriage the contracting parties must become aware of the fact that the step will involve the destinies of the race and that consequently this fact must be duly taken into account. Marriage can never be a purely personal affair because it simply cannot be dissociated from social effects. The canonical impediments which prohibit marriage between certain degrees of bloodrelationship emphasizes the fact of racial responsibility which resides in those who contemplate the married state. Thoughtlessness and irresponsibility are foreign to the Christian spirit. They are particularly abhorrent to Christian sentiment in a matter of such wideflung social consequences as that of marriage. The man and woman who enter on marriage with none but narrowly selfish thoughts fall woefully short of the Christian ideal.

This idea of social responsibility must again be brought home to a generation brought up in traditions of subjectivism and egotism and accustomed to the practice of repudiating the consequences of its actions. Let any man ask himself the question, if it can be his right to posit

an act which will prove calamitous and disastrous for his fellowmen, and especially which will be the source of dire evil to yet unborn generations? Moral theology does not subscribe to the modern idea that in a moment of emotional intoxication a man may brush aside all considerations of morality and consider merely his own pleasure and convenience. It is true that men under the influence of uprushing passion are apt to forget the entire world and think only of personal gratification; but when a man acts in this manner, he does not act as a rational being and a moral agent. Moral theology tells those who would contract marriage that, in order to proceed rationally and morally in this important affair, they cannot ignore the question of fitness for the duties of the state into which they are entering. Vocation for any state of life, whether it be the priesthood or matrimony, must be determined by fitness for that state.

One of the requisites for marriage is unquestionably soundness of body, since the marriage relations essentially involve the body also. In their own personal interests and for the welfare of the offspring persons thinking of marriage should give the factor of physical health more attention than is done in our days. We may not know the mysterious ways of the working of the laws of heredity, but that there is such a thing as heredity is beyond question. By judicious choice, in accord with the findings of modern biological research, a healthful family may be insured. That health in a home is a contributing cause to happiness goes without saying. If by reasonable forethought such health could be secured it would be utter folly, if not criminal negligence, to pay no heed to this point. Nature does something to help individuals to a good choice in as much as physical health is mostly associated with other traits that render a partner attractive. In the animal kingdom this instinctive attraction may be sufficient for the development of the species. In the human world it remains a subsidiary factor. For man's choice even in this department of life which touches very closely the sensual side of his nature must be chiefly influenced by reason. If it is not improper to make inquiries concerning the financial status of a prospective partner for marriage it cannot be deemed unbecoming to investigate his or her health status, particularly as health is far more important in marriage than wealth. Blindness in this regard may result in most fatal consequences. Untold misery could have very often been prevented by a little forethought.

The blatant methods of modern eugenics have rendered us unnecessarily sensitive in this regard, and we have come to resent any injection of eugenical considerations into the question of marriage. Common sense is entirely against such unconcern for physical factors, which as a matter of experience play such a decisive

part. Formerly parents did warn their sons and daughters when they thought of uniting themselves to a family with a notoriously bad health record. This common sense should be revived and silly romantic notions on the subject ought to be brushed aside. Romanticism has its legitimate function and we would not rob the world, and especially youth, of its glamor. But romanticism has far more to do with the emotional phase of our being than with the rational side. Moreover due consideration for the factor of health does not take romance out of life. What is taken for love in our days very often is nothing more than a stirring of sensual nature and has nothing to do with genuine spiritual affection. Spiritual affection can be deliberately fostered. A marriage in harmony with reason, therefore, need not by any means be an unromantic or loveless marriage. On the contrary, the upflaring of mere passion not seldom subsides as quickly as it rises, whereas the real affection of the will has something permanent and lasting about it.

We are at the moment interested in positive eugenics which can be practiced without an expert knowledge of the laws of heredity. Such positive eugenics will considerably benefit the individual family and besides result in great advantages to the race. Positive eugenics consists chiefly in perpetuating healthy families and thus indirectly contributing to the eradication of undesirable strains. Healthy blood is more vigorous than diseased blood. Bad heredity maintains itself only within the race because it is again and again reinvigorated by imprudent mixture with healthy strains. If we took more care to propagate vigorously healthy families we would not have to become alarmed over the increase of undesirable racial characteristics. Science has the purpose of serving man and his welfare. It teaches us to avoid harmful things and to manipulate the ways of nature for our benefit. Biology also has its message for us; it speaks of hidden dangers which can be shunned. To turn our back on biological research is imprudent since to a very large measure man, as a being composed of body and soul, is deeply immersed in matter and dependent on biological factors and laws. To ignore the warning signals which biology sets up starts us on the road to racial degeneration.

Reasonable regard for his own happiness and that of the partner and for the welfare of the offspring will make a sensible man eschew a matrimonial union with a family which cannot produce a clean bill of racial health. Reason and responsibility must again be brought to honor in the momentous issues that are involved in the founding of a family. These two will do more for race betterment than the fanciful measures suggested by advocates of modern eugenics. They moreover constitute the cornerstones of the happiness of the home. Pas-

sion and irresponsibility are always destructive factors, but nowhere more so than in the realm of family life.

C. BRUEHL, Ph.D.

New Deals, Past and Present

XXII.

Three conditions of an economic nature in society have, since the inauguration of the present political and economic system, conduced toward the reintroduction of public ownership: the abuses of which capital, in control of public utilities and other industries—such as coal-mining—was guilty; the renewed conviction that, in the very nature of things, certain undertakings—such as the mail service, municipal water supply etc.—could not be entrusted to individuals or corporations, for fear the common good would suffer. Lastly it was the continued pressure of utopian Communism and the doctrines of Karl Marx that exerted a continued influence in favor of public ownership. Every Communist and every Socialist—however pink the shade might be—was an ardent promoter of both state and municipal ownership. Each step in this direction was considered by them a means of accustoming the mass to the thought that the means of production should be owned by society. There was always the hope of public ownership proving more efficient and more economical than private ownership of transportation systems, gas and electric plants, for instance.

The Fabians in England and our own Parlor Socialists were, therefore, among the most enthusiastic proponents of public ownership, and at present many of those, variously designated as Liberals, Socialists, Reformers, propagate chiefly the suggestion that government ownership of railroads and mines is indispensable, inescapable in fact. This opinion overlooks or suppresses the facts so trenchantly stated by the English Guild-Socialist G. D. H. Cole, who demonstrates that nationalization by purchase—and it is this our "reformers" have in mind, of course—results not in Socialism, but in State Capitalism, which is its direct opposite. "National debt," Mr. Cole continues, "may be in a sense national capital" [English Socialists, he said, "had swallowed that plausible debating answer of Mr. Shaw's: 'Municipal debt is only municipal capital'"]: "but it is in effect the capital of the few to whom interest upon it is paid." "Of course," he writes, "the Collectivist will explain that he uses the argument that 'debt is capital' only to dish the 'Moderates.' He knows well, he will tell you, that the debt incurred in taking over industries must be wiped out subsequently, in order that the whole product may go to the community. But if he is pressed, as Mr. Belloc and others have pressed him, it soon becomes clear that the process of expropriation by sinking fund,

annuity, or even such taxation as he can plausibly suggest, is going to be one, not of decades, but of centuries. Willy nilly, the tame Collectivist, Liberal, Labor or Fabian-Socialist, becomes a mere nationalizer and ceases to be a socializer."¹⁾

The result of nationalization by purchase, Mr. Cole believes, must be State Socialism, and what is inseparable from such a state of affairs, bureaucratic control of industry, "that will leave us as far as ever from true industrial democracy." "If, after a voyage almost as lasting as that of the Flying Dutchman," he contends, "we round in the end the Cape of State Capitalism, we shall only find ourselves on the other side in a Sargasso Sea of State Socialism, which will continue to repress all initiative, clog all endeavor, and deny all freedom to workers."²⁾ Considerations, which, borne out by the experiences of history, a wise citizen would wish to ponder.

Government ownership is in the air of our country at the present time, and hence a generation, willing to accept invitations to voyage to Utopia, will probably not stop short of experiments of this nature. Even Catholics press in this direction, assuming the following passage of *Quadragesimo anno* to constitute a warrant for their contention in favor of government ownership: "For it is rightly contended that certain forms of property must be reserved to the State, since they carry with them a power too great to be left to private individuals without injury to the community at large."³⁾

Appended to the edition of the Encyclical we are quoting from, there are numerous valuable explanatory notes. There is no attempt, however, to elucidate the statement just referred to. The fact of the matter is, in every instance the question, whether or not a certain enterprise, a certain industry should be inaugurated by a municipality or state, or, if existing, monopolized by a government, must be decided on the merits of the case. But never under the inspiration of the thought, however little it may be tainted by collectivistic tendencies, that the State should own the largest possible share of the means of production, or because it is expected to produce more efficiently or cheaply than private enterprises. The distinguished leader of the Christian-Social school of thought, Karl von Vogelsang, declared, he could not agree with Professor Adolph Wagner, one of the leading German arm-chair socialists whose influence on the economic thought of our country was so far-reaching. "The State," the German scholar had declared in his 'Lehrbuch der politischen Oekonomie' (Vol. I., p. 281), "should take over those undertakings intended to satisfy the needs of its citizens, which neither private nor other public monopolistic enter-

prises are at all able to satisfy, or, if so, at least *only less satisfactorily or more expensively*." It is against this last condition Vogelsang raises the serious objection, shared by Catholic sociologists generally, let us add, that the possibly cheapest production of goods of any kind could not by any means constitute one of the purposes of the social State. "We concede fully," Vogelsang writes, "that the State may acquire for its use any enterprise, with the intention of satisfying its financial needs by adopting the for the citizens least burdensome means by establishing a monopoly." Such as was in the Austria of his days the manufacture and sale of tobacco in all of its various shapes. "But," he adds, "the State may not engage in industry with this as a reason or motive in mind: the product in question will be produced cheaper by a public than a privately owned enterprise."⁴⁾

Vogelsang excludes from these considerations one category of state-owned monopoly; the coinage of money, a few centuries ago privately conducted in a number of communes and states of Europe, the post and telegraph, and main or trunk lines of railways, "the operation of which is not so much intended to produce profit, but is rather directed toward great social and public purposes." Hence, the chief aim of public ownership, whether municipal or national, must be the promotion of the welfare of all members of society, of the common good. Neglect of this fundamental consideration would inevitably force a people to travel the highroads leading to the Servile State. State-Socialism, having absorbed all of the more important functions of both society and individuals, at the cost of liberty and self-determination, the result of the development of the Christian world, would eventually represent a great Work House for the performance of forced labor. What is Russia today, if not just that? The Stakhanov movement should lead American workers, clamoring for increased Government ownership, to consider the possible dangers they are courting. Contrived to speed up production in industry and mining, it is said to have revealed "with particular force weaknesses in the trade unions, and the fire of proletarian self-criticism is being directed on this front too." Last May Stalin, in conversation with the leaders of the Soviet trade unions, "already had occasion to point out," a Communist writer asserts, "the unsatisfactory character of much of the work of the trade unions; while lately one of the secretaries of the Soviet T. U. C., Polansky, frankly declared that the trade unions had 'proved less than other organizations prepared for the Stakhanov movement.'"⁵⁾

Considerations of this nature are not in-

¹⁾ Self-Government in Industry. London, 1918, p. 195-196.

²⁾ Loc. cit., p. 198.

³⁾ Revised transl. C. S. G., Oxford, 1934, p. 43.

⁴⁾ Die sozialen Lehren d. Freih. Karl v. Vogelsang, St. Pölten, 1894, p. 344.

⁵⁾ Rothstein, Andrew. The Stakhanov Movement. *The Labor Monthly*. London, March, 1936, pp. 182-183.

tended to convey the impression that we are opposed to public ownership. Not at all. We have for many years contended that the attitude of the communes and states toward this problem throughout the Christian centuries could be accepted by us for our guidance. They knew no fear of working into the hands of Communism or preparing the way for State Socialism, when the need of establishing, let's say, a public granary arose. They decided the problem before them solely on its merit and according to the principle referred to by us: Public ownership is desirable, in fact imperative, whenever private enterprise, unable to cope with the peculiar circumstances present in a community, creates a situation which seriously threatens the common good. Such a situation existed in Venice, for instance, a city of over 150,000 inhabitants, built on mud flats and entirely dependent on foreign markets for its supply of what was in former centuries in truth "the staff of life," bread. The Republic monopolized the trade in grain and flour, because public order and civic peace depended on the ability of its rulers to prevent both scarcity and severe fluctuations in the price and size of bread. A problem of great significance in former times, which led in the 16. century to the institution of the *Annona* in the Rome of the Popes.

The Dominican Father Labat, at the beginning of the 18. century, writes enthusiastically of this institution and its beneficial activity throughout the Papal States: "Rome and other parts of the States of the Church are subjected to famine only on rare occasions; it is only after a number of crop-failures this condition may arise. Extreme care is resorted to to avoid this misfortune, or at least the unfortunate results of poor crops. In order to make this possible, public granaries have been established not only in all of the towns but also in all villages, where a quantity of grain is stored, sufficient to supply the people for three years."⁶) And these granaries—let us add parenthetically—had to be full ere producers were permitted to sell their grain in the open market. Venice and the Papal States were no exception in this regard. Public granaries existed wherever conditions demanded the solicitude of public authority should be extended to safeguarding the grain-supply of a State or commune. Wilhelm Roscher, than whom few economists of the 19th. century have exerted a more far-reaching influence, although writing in the heyday of Liberalism, conceded that: "Where commerce in grain, privately conducted, is not yet sufficiently advanced to fulfill its obligation, the State may help out for the time being." Given to retrospection, he adds: "As so many other institutions of the State, the public granaries

(*Staatskornmagazine*) were inaugurated by the Church and the commune."⁷) One of the copious notes to this chapter of his book speaks of "the excellently conducted municipal granary of Nuremberg, which was but one of many to be found in German cities."⁸) Roscher quotes from Machiavelli *Ritr. di Allemagna* the statement that "almost every German city possessed storehouses containing the most necessary provisions for one year." Indicating that the communes did more than provide for a regular supply of bread only. In Rome the *Annona olearia* paralleled the institution responsible for the granaries of the Papal States, while Palermo carried its solicitude for the welfare of its citizens to still greater lengths.

But all of these institutions, and this is a fact to be borne in mind by doctrinaires, were swept away sometime towards the end of the 18. or not long after the beginning of the 19. century. Largely for two reasons: they had proven disastrously costly, and hence statesmen and city councils were inclined to consider correct the new theory: 'The State must not interfere with the economic activities of its citizens'. It was the distinguished Roman statesman, Cardinal Consalvi, who insisted on the dissolution of the *Annona*, in spite of the decided opposition of the people, Cardinal Hergenröther relates.⁹) It ceased its operations in 1800, although Benedict XIV. had erected immense storage houses for grain but a few decades previously. Palermo had discontinued the sale of oil in 1776, and soon afterwards the vending of meat and cheese. The manufacture and sale of bread—also a municipal monopoly—ceased in 1782; the *colonna frumentaria* had proven financially most disastrous to the commune. The circumstances and the spirit responsible for the adoption of a new policy of public solicitude for the welfare of the people in Rome and Palermo prevailed quite generally at the time in other countries of Europe also. Everywhere public granaries vanished; and not these alone. Freiberg in Saxony had long operated a municipal brick kiln, as had other communes of Germany and Austria. We have discovered the existence even of municipal fish-ponds which, having survived the vicissitudes of the Reformation in Brandenburg, succumbed to the New Deal inimical to public ownership. Fortunately, most forests escaped the fate of the vast majority of enterprises conducted by communes or states, probably because their usefulness for the public weal, from a financial standpoint, was too evident to permit of their disposal to profiteers. However, W. H. Riehl, "the great German writer on social politics," as Mr. Ruthnaswamy calls him,¹⁰) emphasizes the hurt the revolution

7) Roscher, W., *Nationalökonomie d. Ackerbaues*. 14. ed. Stuttgart, 1912, p. 731.

8) Conf. Herzog, A. *Die Lebensmittelpolitik d. Stadt Strassburg*, Berlin, 1909, p. 5, etc.

9) *Der Kirchenstaat seit d. franz. Revol. Hist.-statist. Studien u. Skizzen*. Freib., 1860, p. 124.

10) *The Making of the State*. London, 1932, p. 62.

6) *Voyage du P. Labat etc., en Espagne et en Italie*. Tome III, Paris, 1730, p. 202, etc. Labat was stationed in the West Indies for a number of years; Lafcadio Hearn accuses him of inhumanity.

of the 18. and 19. century did to the forest: "In 1848 [the year of the German revolution] many a grand section of forest was sacrificed to acquire a bit of popularity."¹¹⁾

The enterprises conducted under the auspices of political bodies in former centuries may seem insignificant in comparison to those the proponents of public ownership demand the Federal Government should acquire at the present time, the railroads, for instance, and the coal mines of the country. We have reference to the former principally, because they serve to illustrate firstly that public ownership must serve but one purpose: the common good, and that, on the other hand, it is not an infallible remedy for the economic ills of society, two factors those who lean toward the left, lose out of sight. But, faced by continued agitation in favor of government ownership, the serious consideration of the so momentous problem should not be treated lightly or discussion delayed. The railway workers, we are assured by a writer in the *American Federationist*, "are now, finally and definitely, convinced that the Federal Government must take over the railroads if the industry is to survive and to serve the public as it should."¹²⁾ Government ownership is by Mr. Harrison opposed to "unified financial control," declared by him "a very great danger, in and of itself," when applied to an industry "so vital to the welfare of the Nation as are the railroads." "Centralized private control of the railroad industry," he thinks, "presents a more serious problem than any other of the great monopolies which have grown up in our recent history." Mr. Harrison believes the financiers of today to constitute a more serious problem even than the foregoing, because "just like their predecessors of the era of more open piracy, they are primarily concerned in deriving from the railroads the maximum of profit." Therefore, he declares, "no consideration of public necessity, of employees' rights, or safety of the workers is allowed to interfere with such management policies as will produce the greatest possible returns for the group in control."¹³⁾

This then is in the mind of railway workers; the miners and their friends are also clamoring for Government Ownership of this sick industry, while the general tendency of the present is directed towards imposing a multitude of obligations on the State, regardless of its ability to perform satisfactorily the tasks a generation, turning its back on political and economic Liberalism, insists it should accept. Unfortunately, both those proposing as well as those opposing Government ownership of certain industrial properties are agitated by considerations other than the public weal. Railroad

workers seem to have in mind largely the advantage that would be theirs, should the railways of the country be acquired by the Nation. They fail quite generally to take into consideration objections to public ownership or management, and they are important,¹⁴⁾ or those of a nature appertaining to the particular circumstances of our political system. Nor is it at all certain that the workers would not ultimately discover, what Cole says "the French worker knows well: that the accompaniment of State ownership is administrative tyranny."¹⁵⁾ Political influence may not always remain with Labor or a group, such as the railway workers. Briand, nominally a Socialist, while Prime Minister of France, defeated a railway strike by calling the railwaymen to the colors! The financiers, of course, do not, on the other hand, wish to lose the opportunity for gain the railways have so long supplied.

Finally, we can merely reiterate an opinion expressed over twenty years ago by the author of "Railway Misrule," Edward Dudley Kenna. "Government ownership," he wrote in 1914, "is not to be welcomed with eager expectation, but neither is it to be dreaded. Its feasibility is being tested by other nations, and with success. Certainly no foreign people have been as dissatisfied with Government ownership and as passionate in their denunciation of practices under it, as our people have been with their systems in private ownership." And, as if foreseeing the trend of events, Mr. Kenna reminds his readers: "On the verge of what is surely to be an eventful epoch and may be a crisis in the history of the United States, it is the part of wisdom for its citizens to study without bias every policy offered for the solution, to put aside prejudice, and in an openminded manner weigh the advantages against the disadvantages of Government ownership."¹⁶⁾ In which opinion we heartily concur.

F. P. KENKEL

Let me urge that whatever we do in the development of the Catholic social idea we should bear always in mind two important practical aspects. Let not the richness of our own theological content blind us to the need of selecting such teachings from the treasury of the Church's wisdom, as can be shared without reserve by those who cannot bring themselves to accept Catholic doctrine in full. The millions of fine, upright, genuinely religious souls not of our Faith who hover today between a diluted Christianity and the solicitations of organized irreligion are a challenge to our own leadership. If we fail *them* in the hour of peril, we may find we have failed ourselves.

JOHN LAFARGE, S.J.

¹¹⁾ Conf. the chapter "Feld u. Wald," pp. 45-59 of "Land u. Leute," 6. ed., Stuttg., 1867.

¹²⁾ Harrison, G. M. Chairm. Labor Ex. Ass'n. Loc. cit., March, p. 247.

¹³⁾ Loc. cit., p. 248.

¹⁴⁾ Conf. Devas, Chas., Political Economy. 2. ed., London, 1901, pp. 587-588.

¹⁵⁾ Self-Government i. Industry, p. 206.

¹⁶⁾ Loc. cit., N. Y., 1914, pp. 125-126.

Make "Social Security" Secure!

The evil tendencies the social and economic philosophy of the classical school aroused in men, and their results on the life and condition of the peoples of the occident, comprising Europe and America, were not discovered as late as most writers on the subject would have us believe. There were even at the very beginning of the 19th century farsighted men who perceived, what has proven so accurate a second-sight: the destruction the liberalistic doctrines, promulgated by Rousseau on the one hand and Adam Smith on the other, would work.

It has ever appeared to us remarkable, since, many years ago, we first came across the opinion expressed by the distinguished historian Niebuhr prior to 1825 even:

"How truly happy were our fathers, who lived their lives under conditions so peacefully secure that they were certain of ending their days in their own home! And how unfortunate the time, which directs all instincts towards abolishing this simple mode of life."¹)

This statement has proven more than a mere premonition of one of the most disastrous results of social and economic Liberalism: *Insecurity*, which even that dull something we call the amorphous mass, has been made to sense by the international catastrophe, destined to be the ominous marker separating the age of Capitalism from the age—of what? And for which, politicians would have us believe, something they call "Social Security" is a cure! While in truth, the very Act reveals: 'We know helpless old age is inevitable, and hence we shall grant you a mite, sufficient to keep you from ultimately starving and perhaps, the Poor House, that inhuman abomination tolerated so long by a so-called Christian people! And unemployment too, we cannot abolish!'

But why not inaugurate a reform so thorough that, barring vicissitudes of an extraordinary nature, it should be possible for every able-bodied man, willing to exert himself, to provide for himself and his family the *security* Barthold Niebuhr, writing from Rome in 1820, considered foredoomed under the new dispensation?

What is needed is a complete reversal of the present economic system, the overthrowing of that wicked god, Mammon, and his cult. Those of our readers who are acquainted with Richard Wagner, know the terrible significance of "Rheingold", the illfated treasure of the Nibelungen. A great Catholic seer of the 19th century, Joseph Görres, as early as 1807, put into the mouth of Hagen—the sinister figure of the "Ring der Nibelungen"—these remarkable words: "They must have found again the treasure I cached in the floods of the Rhine, because there is at present so much money and the equivalent of money in the world."²) Today

¹) Lebensnachrichten über Barthold Georg Niebuhr aus Briefen desselben, etc. Vol. 2. Hamburg, 1838, p. 429.

there is more of such illfated treasure than ever before, and the curse pronounced on it by the modern Nibelungen—the toiling masses of yesterday and today the world over—must be layed, if our civilization is to endure.

F. P. K.

Warder's Review

Warranted Suspicions

We confess to something like admiration for Ik. Marvel's New England Squire of ninety years ago, who, like all "very sensible men," had his hobbies and peculiarities. Among them "a great contempt, for instance, for all paper money."¹)

A wise conservative, this Squire. He sensed the danger with which the new economic doctrines threatened an estate bled white by Capitalism whenever the two have met in history. He was not far wrong, when he "imagined" banks "to be corporate societies, skilfully contrived for the legal plunder of the community." They shouldn't be that, of course, but didn't they, taking them the world over, succeed in establishing themselves as the alimentary canal of the economic system through which the wealth of the peoples of the world was intended to pass to the profit of capital?

Both his contempt of paper money and suspicion of banks induced the Squire to keep "a supply of silver and gold by him," a custom from which the French peasants, remembering the days of the Assignates, have never yet been weaned. With this difference, the New England Squire's "great confidence in the value of Spanish mill dollars" is with the Frenchman trust in gold coin. A republican at heart, he nevertheless prefers a louis d'or to a piece of paper promising payment of 20 francs and Liberté!

Daemonic Individuals

It was many years ago we first discovered German writers applied to certain of their men, commonly called "great", the word: *dæmonic*. The first instance of this nature we came across was in Gustav Freitag's "Bilder aus d. deutschen Vergangenheit," where the decidedly liberal historian, novelist and dramatist concludes his remarks on the prime mover of the Reformation in Germany with these words: "Such was Luther: A *dæmonic* nature."²)

A hardly less distinguished German scholar, Professor Theobald Ziegler, writing before the close of the last century, even thinks Frederick the Great, Goethe, Bismarck shared the characteristic Freitag attributes to the founder of Protestantism in Germany. Bismarck, he finds, had much in common with Luther; like the lat-

²) From dedication of Die teutschen Volksbücher. Heidelb., 1807, unnumbered p. 8.

¹) Dream Life: A Fable of the Seasons. N. Y., 1851, p. 87. ²) Loc. cit. Vol. 2, II., Lpg. 1883, p. 123.

ter he was a man of will and temperament, "a revolutionary and an innovator on a grand scale, but withall conservative—self-willed and imperious, passionate and dæmonic, with other words a genius, or heroic figure, a very great man."³⁾

Of these remarkable statements we were recently reminded by the opinion on the sinister power discernible in the Reformation as well as the English and French revolution, as expressed by Orestes Brownson, as long ago as 1854. "There is in them," he writes, "the fierce conflict of invisible powers, ever renewing and carrying on that fierce and unrelenting war which Lucifer and his rebel host dared wage against the Most High, and which must continue till time be no more." "All history, if we but understood it," Brownson thinks, "is little else but the history of the conflict between these invisible powers; and till we learn this fact, in vain shall we pride ourselves on our philosophies of History."⁴⁾

The first three and a half decades of the present century affirm our philosopher's opinion. But we search in vain through newspapers, magazines and books for the interpretation of the momentous events witnessed by us, recommended by Brownson. The present generation refuses to recognize the dæmonic and the providential influences in history and lacks therefore the key to the understanding of events, such as the Boer war or the conspiracy that resulted in the crime of Sarajevo, the senseless years 1914-1918 and the failure of Woodrow Wilson, terribly crass and unintelligible when compared with the success attained by Lenin, Mussolini, and Hitler.

One Phase of this Thing We Call Civilization

It was of Johannesburg a well-known South African politician said to that honest and far-seeing soldier, Sir William Butler: "It is Monte Carlo superimposed upon Sodom and Gomorrah."⁵⁾ And it was in this self-same city the "Randlords" concerted and evolved "a business technique comprising in equal proportion," Leonard Barnes thinks, "low cunning, bullying, energy, and want of scruple." And they did prize, he adds, "the gold and the diamonds out of the hiding places nature had provided for them."⁶⁾

The author of "Randlords," H. Emden, whose volume Barnes discusses in *Time and Tide*, shows what price humanity, men, white and colored, paid to insure the "success" of a group of entrepreneurs, in comparison to whom the

Spanish conquistadors were true noblemen. Leonard Barnes summarizes the result of Emden's investigation regarding them in a few sentences thus:

"They broke and ruined thousands of small men, sometimes in malice, sometimes in fun, and sometimes in impatience, as a man brushes a fly from his face. They destroyed the old patriarchal life of the Boers. They introduced a system of Chinese 'slavery' that proved strongish meat even for consciences long inured to man's incredible inhumanity. And when the Chinese went home, freed from their bondage by that same revolted conscience, the gold owners quietly picked up the chains and fastened them anew on the bewildered, scared, but still docile African."

Where, let us add, they have remained! Well could General Butler, relating the impressions of his visit to Johannesburg, write:

"What strange freak of demon or destiny was it that had dumped down here a great gold mine to draw together in the interior of a land so far peopled by a race of primitive Christian farmers [a handsome opinion of the Boers expressed by so distinguished a Catholic Irishman. Ed. S. J.], all these human products of greed and gambling."³⁾

Kimberley also fell under the evil spell of the same group of "pure financiers," the Beits, Barnatos, Albus, Neumanns, Ecksteins, who, Professor John A. Hobson writes, "found an illimitable opportunity in the construction and handling of mining properties in the diamond and gold fields, and later in Rhodesia."⁴⁾ According to the opinion of this economist "most of the abler and more successful members of this class are Jews, originally from the European continent, though assimilated with ease and fervor to the environment of British sentiment, which is helpful to their financial design."⁵⁾ But he also makes clear the eager willingness of members of the British aristocracy to cooperate with this "financial gentry."

Labor Turnover

Liberals quite generally overemphasize the importance of measures to the detriment of the reform of men. They adhere, although unconsciously perhaps, to what Rousseau, in a letter to Beaumont, admits to be his fundamental doctrine: that man was originally by nature innocent and good, but had become evil in society, through reasoning and egotism. It is society, they say, must be reformed.

Proceeding from false premises, men ultimately despair of finding a cure for certain problems and therefore pass them by with an air of hopelessness. Labor turnover may be mentioned as one of the serious phenomena of this nature. What is in fact one of the most tragic results of more than a century of moral decay and economic license is referred to in the *African Journal of Economics* by Sheila T. van der Horst, of the University of Cape Town, thus:

³⁾ Die geistigen u. sozialen Strömungen des 19. Jahrh. Berlin, 1899, p. 397.

⁴⁾ The Spirit Rapper. An Autobiography. Boston, 1854, p. 377-78.

⁵⁾ Sir William Butler. An Autobiography. Second Ed. N. Y. 1913, p. 415.

⁶⁾ *Time and Tide*, p. 1547.

³⁾ Loc. cit., p. 416.

⁴⁾ The Evolution of Modern Capitalism. New Ed. London, 1917, p. 268. ⁵⁾ Ibidem.

"The Rand Unemployment Committee of 1908, reporting on the employment of European unskilled labor on the gold mines, said [speaking of European labor]: 'Results obtained by these men have been in many cases unsatisfactory owing to want of persistence on the part of men. Where men have stayed at their work for some considerable time, they have, as a rule, marked improvement in efficiency, but unfortunately in many cases they have thrown up their employment for no adequate reasons or have been dismissed for unsatisfactory conduct. This has happened in some cases where the men have been earning high rates of wages.'"¹⁾

An observation not by any means restricted to the peculiar circumstances of South Africa. The late Carleton H. Parker, in a chapter of his study on "The Casual Laborer," devoted to "Labor Camps and the Labor Turnover," summarizes his opinion on the subject in the following remarks:

"Taking into calculation both the tendency to drift away from a fairly permanent job, as shown by the construction work figures, and also the normal short duration of the fruit or harvesting work, such generalizations as the following, gathered by the investigators, seem to be dependable. The duration of a job is:

In lumber camps.....	15-30 days
In construction work.....	10 days
In harvesting	7 days
In mining	60 days
In canning	30 days
In orchard work.....	7-10 days" ²⁾

The asocial nature of the attitude of men towards what is commonly called a "job", revealed by these figures, is obvious. Likewise the impossibility of reforming between today and tomorrow those afflicted with what the South African writer calls "want of persistence." Neither Bolshevism nor Fascism could work a miracle of this nature. It is only by a re-formation of men and measures symptoms of a sick society, such as here referred to, may be gradually eliminated.

Contemporary Opinion

At heart London of the money power is at one with Moscow, but everywhere Christian leaders are looking to the peasantry, and seeking where needful to replant it.

REV. H. E. G. ROPE, M.A.
in *The Cross and the Plough*

The abuse of freedom of speech is spreading at a truly alarming pace. The evil is present not merely among the classes termed "radical"; it is not confined to professional demagogues, social fanatics, reckless politicians, rabble rousers, visionary crackpots, and cynical newspaper writers of the baser sort—for it has become a poisonous and contagious plague spreading among many leaders (and camp-followers) of the social forces and classes claiming to represent the most respectable, conservative and stable interests of the American republic.

*The Commonwealth*³⁾

¹⁾ Loc. cit., Vol. 3, No. 4, p. 485.

²⁾ Loc. cit., N. Y., 1920, p. 79.

³⁾ Loc. cit., March 6, p. 505.

Modern technique has indeed suppressed distances which seemed insuperable to our grandfathers. But instead "modern" economics have created far more insuperable walls of monetary and commercial prohibitions which hinder perhaps not so much the traffic of people, but at any rate badly affect the international exchange of goods. Just as the slow progress of the stage-coach used to be held up now and then by innumerable frontiers, so today, in the time of the aeroplane, international trade is held up no less frequently by deliberately accumulated economic obstacles, duties, quotas, import restrictions and exchange control.

May we hope that common sense will, in the long run, catch up with technical progress? It is true that experience of past years has not been encouraging. But everything depends on ourselves. The Economic Committee of the League of Nations writes:

"The world would be much nearer the restoration of comparative liberty in international trade if everyone were imbued with a conviction of the affinity, one might almost say the blood relationship, existing between our national economy, whatever its form, and what we call external economy."

L. G.
*Time and Tide*¹⁾

Our present prosperity is artificial; our home trade is producing not the means of life, not food or clothing or schools, but the dread machinery of Death. Modern war, with its endless manufacture of products which are useless except for horrible purposes, is the only method that modern financiers can conceive for keeping the industrial machine working and themselves in power. But even modern financiers do not fancy the idea of real actual fighting, with blood and all that; so they have hit on this brilliant idea of having a permanent state of war without any bloodshed.

That is what our general armament-race amounts to. You will notice that with all the international comings and goings and crises of peace-plans of the last few months, the net result of them all, for every country, is simply that everybody must have lots more armaments. That conclusion could not have been proved more effectively if the whole series of recent events had been deliberately arranged to prove it!

Yes, in the present insanity of the world bloodless war is the only saviour of society, but who shall guarantee that it will remain bloodless? So many guns everywhere—suppose one goes off some time? In any case, the details of the armament-industry are necessary to fill in Mr. Chamberlain's picture of a booming Britain.

FR. F. H. DRINKWATER
Birmingham, England

Communists, including Mr. Strachey, do to

¹⁾ Travel of Old—Travel Today. Feb. 22nd., p. 259.

be sure make a point of being "scientific"—they are the accredited expounders of "scientific socialism"; and thoroughgoing defenders of Liberal Democracy, including Mr. Hoover, no doubt regard themselves as practical realists. The protagonists on both sides profess to have disclosed the only proper solution, the necessary means to the desired end, which, they assure us, are determined by an impersonal survey of the relevant social facts. Yet in current discussion of the social problem nothing is more obvious than the absence of a matter-of-fact, scientific apprehension of it. The discussion is suffused with emotion, and sustained by innuendo and the imputation of sinister motives. Words and phrases ("regimentation," "rugged Individualism," "class-angled," "the Dialectic," "petty Bourgeois sensibilities") serve in place of data and logic—*clichés* undefined beating in the void their ineffectual wings in vain. In vain so far as scientific procedure is concerned. To be sure there is no lack of facts expertly marshalled and maneuvered in serried ranks; but that the conclusions are determined by the relevant social facts is an illusion. On the contrary, the conclusions are determined before hand by certain fundamental, emotionally held preconceptions in terms of which the facts are selected and made to appear relevant.

CARL L. BECKER
in *Journal of Social Philosophy*¹⁾

It is a strange and yet understandable testimony of history that the great dreamers and mystics who have given to the world some of its noblest ideals have lived on the fringes of desert space. Much of the history of mankind and much of the wreckage of civilization which history presents to our view may be attributed to that apparent incapacity of man to associate the idealism that appears to flourish in an environment characterized by meagerness of resources with the habits of mind and activities which dominate the life of peoples whose natural environment is rich in resources of climate, soil and minerals.

We can find in the history of our country the same struggle to associate the idealism of our poets, leaders and statesmen with the practical conduct of our affairs as a people and a nation. America has often been called "the promised land." We have, however, failed to realize that if America is to be preserved as "the promised land," we must project our social and economic philosophy beyond the thought that the goal has been achieved when the land has been possessed. This people, like that ancient people led by Moses, must face the issue as to what is to be done with the land in order that its beauties may be preserved, its richness enhanced, and its opportunities multiplied. The alternative

which we must face is the same as that presented to the ancient civilizations which have preceded us. Whether it is the civilization of Palestine, of Greece, or of Rome, underlying all the superficial facts of their rise and decline is the use which they made of the land resources upon which these and all civilizations must ultimately rest. The record of man's use of land throughout history is a record of abuse, and the teaching of history is that a people which ruins its underlying natural resources writes its own death sentence.

C. F. CLAYTON
in *The Christian Rural Fellowship Bulletin*¹⁾

In the *Bulletin Social des Industriels* for June-July last, the organ of the Belgian Catholic Employers' Association, Fr. A. Muller, S. J., discusses the attitude, from the moral point of view, of an employer who refuses an invitation to join a group of producers or distributors in the same line of industry or commerce, a representative group recognized by Government and formed in order to give advice regarding State regulation for the common benefit of this profession. The group is supposed to be genuinely representative and to have adopted voluntarily for its own members certain obligations in the common interest. In such case, under a recent Belgian law, the group may then recommend to Government that the same restrictions should be made binding upon all engaged in this occupation, whether members of the group or not. Government may enact regulation after satisfying itself by enquiry.

Fr. Muller puts the case of an employer who is approached by the majority of his colleagues to join this group and so help them to draw the profession from the bog in which it is enveloped. Actually his own business prospers and by managing his own affairs as he thinks best he can do quite well for himself and the fall of some of his competitors would but brighten his own prospects. He refuses to join with them and prefers to work "on his own."

Fr. Muller develops the doctrine of the Letter of the Holy See to the Bishop of Lille on *Trade Unions and Employers' Associations*,²⁾ and argues from the teaching on vocational groups in *Quadragesimo anno*. It is perhaps misleading to quote his conclusion without giving his reasoning in detail; he concludes that this employer would sin in refusing to co-operate in these circumstances with the professional group, that he would act in a manner contrary to social justice and charity.

*Christian Democrat*³⁾

¹⁾ "For the Land's Sake," loc. cit., No. 3, p. 1.

¹⁾ "New Liberties for Old." Loc. cit., N. Y., Jan., pp. 104-105.

²⁾ See Fr. Husslein's series on The Church and Industrial Associations, *C. B. & S. J.*, April to September, 1930.

³⁾ Oxford, Oct., 1935, p. 146-147.

SOCIAL REVIEW

CATHOLIC ACTION

There are at the present time in Italy some 2500 Catholic credit associations, the first one of which was founded in 1890 at Gambarare by Father Cerrutti.

Organized according to dioceses they are subject to the supervision of the Bishops. On the other hand it seems that the neutral credit associations founded by Luzzatti are not prospering so well.

The Secretary of the Catholic Seamen's Club at Aruba, Dutch West Indies, reports the number of guests of the institution to have increased from 805 for the year 1934 to 2200 during the twelve months ending on December 31, 1935.

The need of providing adequate and comfortable quarters for the seamen has resulted in the construction of a new club building, which is to be dedicated on the 12th of April.

Devoted to bringing about peace in matrimonial disputes without the publicity of the law courts, the Society of Our Lady of Good Counsel, of the Archdiocese of Westminster, dealt with over 13,000 tangled domestic relations in the course of a year, according to its last report. The Society also assisted 1325 poor litigants during the same twelve months.

The cases included, it was said, almost every phase relating to the law and the litigant—employment, matrimonial, criminal and quasi-criminal, landlord and tenant, debt, and pensions, among others.

Rev. Sir John O'Connell told the meeting to which the Society's annual statements were submitted, that the value of the work was two-fold—it assisted those who could not otherwise obtain justice, and often it explained to people who thought that society and law were against them that the fault lay in either themselves or in the circumstances of their case.

More than 100 ships of the British Navy have been "adopted" by Convent schools in Great Britain, for the purpose of sending reading matter to the Catholic sailors. This is part of the Remailing scheme introduced many years ago by the Apostleship of the Sea, hundreds of whose associate members send their Catholic and other suitable periodicals to ships of the Navy and also to many ports.

Sailors are good readers and Sea Apostolate workers make provision in almost all ports for an abundant supply of reading matter for distribution among the seafaring men. The Antwerp Apostolatus Maris Club sent no less than 17,630 volumes to sea last year, contained in traveling libraries. Only 25 books were lost. Sea Apostolate headquarters also arranges for exchange of reading matter between the various countries, so that sailors may be able to replenish their stock of literature at various ports of call.

From May 28 to June 2, the second International Congress of Catholic Physicians (Society of St. Lucas) will meet at Vienna under the protection of Cardinal Theodore Innitzer and the Austrian Federal Minister of Social Administration, Dr. Dobretsberger.

Three present-day problems are to be featured on the

agenda of the Congress: Eugenics in all of its various ramifications; Promotion of Medical Mission Service, and the Constitution of an international organization intended to facilitate the co-operation among the various Guilds of Sts. Luke and Damian.

The first International Congress of Catholic Physicians was held at Brussels towards the end of May, 1935. A few months later, Cardinal Pacelli, Secretary of State of His Holiness the Pope, informed Fr. P. Augustino Gemelli, O.F.M., Rector of the University of the Sacred Heart at Milan, the Holy Father had been so pleased by the record of the first Congress that he willingly conferred his blessing on the members of the committee preparing the second Congress, to be held at Vienna.

STATISTICS

On the whole, public authorities throughout the nation have not cultivated statistics sufficiently. Hence they as well as students of social science are frequently unable to produce sufficient data for the explanation of social phenomena. Unfortunately, Catholics not infrequently assume even a supercilious attitude toward statistics and statistical problems. However, the need and value of statistics is now becoming apparent.

Although the Federal Census is taken every ten years, it is now revealed that the 1900 Census is the only one which carried both the year and the month of birth of all persons. It consequently includes a large percentage of those approaching the sixty-five year age limit upon which payments will be determined and will be used as the basis for a national age file which the Social Security Board will require in its check list.

Going through the Census records and making the age file necessitates filing the names of all persons in alphabetical order on cards with the age stated. When this is done it will require but a moment's time to ascertain the age of any person in the United States. Three thousand jobless white collar workers are to be employed at the task of compiling these data.

FAVOR LABOR PARTY

Taking its cue from *Fibre and Fabric, Textile Notes*, published by Labor Research Association, New York, urges on workers political action and, what the A. F. of L. has always rejected, a Labor Party. It is the following declaration from the "bosses' paper" referred to that caused *Textile Notes* to urge Labor to "get into politics": "We have few men in Washington of the calibre of Senator Metcalfe, of Rhode Island . . . We want a hundred like men from New England and the textile states of New Jersey, Pennsylvania and the South." This statement is met with the following challenge:

"The employing class has always been 'in politics'; they have, in fact, 'run' the government in the United States. And when their power and profits are even slightly threatened by labor unrest or pressure for social legislation, they only intensify their political activities. Metcalfe is President of the Wanskuck Co. and naturally a good congressional representative for the textile magnates. Workers must be equally 'class conscious' and seek election to Congress and other public offices of their own people—workers from the mills. A Labor Party is the first step in getting some voice and control in the government for the working people of Rhode Island and every other textile state."

SUBSIDIES

Governments everywhere are committing the folly of subsidizing industries which are unable to thrive without public aid. The money thus squandered increases the public debt we are imposing upon future generations. What is happening in England in this regard, an independent London weekly speaks of in this fashion:

"The close-season for subsidies is over, and there is now a glorious burst of prodigality going on in Parliament. Largesse has become almost alarming. All the old birds have turned up; all of them are being well fed. The time-honored beet-sugar industry, doyen of the mendicant corps, this year celebrates a 'Gaudy.' It is being statutorily perpetuated and incorporated—'Exploitation, Incorporated,' said one wit—in flat defiance of the recommendations of the Government's Commission under Mr. Wilfrid Greene. Nay, more; the Treasury is guaranteeing the £1,000,000 debentures to be issued by the corporation which is to 'merge' the companies; and the growers are to receive special compensation 'in the event of adverse farming conditions causing a poor crop in any year.' Not one among us but will breathe *O si sic omnes!* after perusing the Government's scheme for the beet-sugar 'Gaudy.' And there are the other younger favorites. The tramp shipping subsidy has been prolonged for another year; the milk scheme was extended at a further cost of £3,500,000; and civil aviation has received £1,500,000, against £1,000,000 last year."

CO-OPERATION

An interesting analysis of membership of the Consumers' Movement in Sweden according to occupation and the changes in the relative importance of different groups over a period of years, is given in a report recently published by the State Statistical Bureau.

In 1913, farmers formed 11.9 percent of the total membership, farm laborers 4.7, artisans 7.9, industrial workers 44.2, other workers 17, employees and officials 9.8, independent traders and the professional classes 1.1 percent. The figures for 1933 reveal an increased percentage of "black-coated" workers and farmers, and a smaller proportion of industrial workers. Farmers represented 14.7 percent, farm laborers 4.1, artisans 8.3, industrial workers 28.3, other workers 14.7, employees and officials 12.3, independent traders 4.1, professional men 2.2 percent, and others 10.5 percent. The actual membership of Consumers' Societies rose from 93,455 in 1913, to 543,712 in 1933, of which 529,616 belonged to Societies affiliated to the Co-operative Union, K. F.

The growth in Sweden of the habit of buying from Consumers' Societies is shown by the fact that in 1923 the average annual co-operative sales per inhabitant were Kr. 35.67, and in 1933, they had risen to Kr. 57.38. The highest average, Kr. 101.01, is recorded in the city of Stockholm.

CONSUMERS' COOPERATION

The Cooperative Trading Company of Waukegan, Ill., rounding out its first quarter century, in 1935 had one of its most successful years, according to reports submitted to the members at the society's annual meeting, March 7.

Total sales for 1935 were \$631,408 and the net gain for the year \$19,345. The fact that all departments, with the exception of a branch grocery, made a net gain revealed a substantial improvement in business operations over the previous year. 2½% trade rebate

and 3% interest on share capital were voted by the membership.

Under the by-laws of the organization, a dividend equal to one-third of the rebate voted to consumers will be paid to farmers on the basis of milk sales to the society.

STRIKES

A new technique is making its appearance in labor disputes. It is the "sit-down" strike, which was exemplified recently at an Akron (Ohio) plant of the Goodyear Rubber & Tire Company. One advantage of this method, from the workers' viewpoint, is that it obviates the necessity of keeping strike breakers out of the plant, the workers keeping their places at the machines but doing no work. Its weakness is that eventually workers must leave to eat, and then the Company may no longer admit them to the machines.

Beginning in this way, with workers in the tire building department, the strike soon transformed itself to the traditional form, with pickets attempting to control all movement into and out of the factory. A total of more than 14,000 employees ceased work.

The complaint was a refusal by the Company to agree to give the union three days' notice when men were to be laid off. The demand had followed the dropping of 70 veteran tire builders. The strike is declared to have begun "spontaneously" and later to have received the sponsorship of the union.

CENTRALIZATION OF INDUSTRY

In 1933, 19,276 manufacturing establishments in the City of New York produced goods valued at approximately \$2,862,928,000 and paid \$439,157,000 to an average of 391,882 wage earners. On a basis of value, New York accounted for something more than 9 percent of all manufactures in the United States.

If the strict city limits are extended to the industrial area designated in the Census of Manufactures, an even greater proportion of the products of American industry was produced in the New York area. This comprises not only the five boroughs of New York City, but Westchester County and six adjacent New Jersey counties: Bergen, Essex, Hudson, Middlesex, Passaic and Union. This region thus includes such industrial cities as Yonkers, Elizabeth, Jersey City, Hoboken, Newark and Paterson. Total manufactures in this area were valued, in 1933, at \$4,284,826,000, or almost 14 percent of the value of all products of American industry, and the number of wage earners averaged 620,814, or about 10 percent of all manufacturing wage earners. Decentralization of industry is desirable both from an economic and a social viewpoint.

GOVERNMENT OWNERSHIP

"How soon, if at all, will Uncle Sam own all the railroads? And why?" "That question is canvassed in House committee hearings," the *United States Weekly* writes, "on a bill which would permit railroads to charge lower freight rates for long hauls than for the sum of the shorter intermediate hauls. The purpose is to allow them to compete with ships serving the two ends of each long-haul route."

Transportation Coordinator Joseph B. Eastman, opposing the measure, is charged by Representative Samuel B. Pettengill (Dem.), of Indiana, with seeking to keep the railroads weak so as to hasten Government

ownership. The roads are now, Mr. Pettengill asserts, being driven rapidly into receivership.

Shipping interests vigorously oppose the bill. Supporting their view, Representative Schuyler O. Bland (Dem.), of Virginia, asserts that the bill will itself bring on Government ownership, since its effect will be to raise transportation rates and their increase in turn will create popular demand for Federal acquisition.

THE RACE PROBLEM

According to an Associated Negro Press story a United States Marshall at Montgomery, Alabama, found it difficult to decide what to do with three Negroes who were members of a federal jury panel when "bed time" had come and the jury had not reached a verdict.

The other nine jurors, being white, naturally wanted to find lodging in a hotel, but it was unheard of for Negroes to stop at a hotel in Montgomery, Alabama. The law requires that when a jury has a case under deliberation the jurors shall be "kept together," locked up at night, and otherwise prevented from conversing with anyone, etc. This created an impact between racialism and the Federal Law which the responsible court attendants tried to overcome in the following manner: The Negro jurors were locked in a separate room, but in the same hotel.

COST OF ELECTRIC LIGHT AND POWER

The Federal Power Commission reports on its monumental task of collecting electricity rates charged in all parts of the nation. These have been classified to see if they will yield answers to a number of questions. They do yield answers, the Commission shows, but many of the answers are contradictory.

For instance, are rates lower in thickly populated or sparsely populated sections? One answer is that the thickly populated New England States pay among the highest. But so also do the thinly populated West South Central and Mountain regions.

Another question: Is hydroelectric or fuel-generated power the cheaper for the consumer? Again a two-fold answer. Hydroelectric rates are high if one lives in Maine or New Hampshire but low in the Pacific Coast States.

Lowest bills were found in California and Washington. Highest were shown in New Mexico and Florida. Iowa, Colorado and West Virginia are typical of States midway between the highest and the lowest.

SMOKE

An evil of modern times was discussed by Dr. John S. Taylor, speaking at a meeting of the National Smoke Abatement Society in Manchester, England. He said:

To-day in Manchester 3,000,000 tons of coal were burned annually, of which 750,000 tons were used for domestic purposes. Eleven hundred factory chimneys and 150,000 houses were continuously discharging the products of the incomplete combustion of these millions of tons of coal. As a result 20,000 tons of solid matter fell annually in the city area, and tar and acids to the amount of 75,000 and 200,000 gallons respectively.

"And this," Dr. Taylor declared, "in spite of the fact that during the last thirty years the industrial smoke emission in the city has been reduced by approximately 75 percent." Dr. Taylor then went on to speak about the ways smoke-laden air causes disease—particularly respiratory diseases—and hinders cures by preventing the passage of health-giving sunlight.—The problem is acute in most of the large cities of our country, whose citizens refuse to attack what is a grave evil with the energy the situation demands.

TAXATION

The tax burden on owners of real estate in American cities was just a shade lighter last year than the year before, according to Mr. C. E. Rightor's annual compilation in the *National Municipal Review*. The average adjusted rate for each \$1,000 of assessed valuation in the 236 cities for which information is available was \$25.84 as compared with \$26.03—a drop of 19 cents.

The range in these American cities is still astonishingly wide, running the gamut almost all the way from \$10 to \$50. In sixteen Canadian cities the rates show less variation, none being above \$40 or under \$20. Boston, Fall River and Jersey City are among the most heavily taxed of large American cities. "Compared with Boston's rate of \$37, New York's \$26 is enviable enough," comments the *N. Y. Times*, "but any satisfaction this city may take to itself on that score is quickly dissipated by reference to San Francisco's \$19 and Cincinnati's \$14."

RECESSION OF POPULATION

M. Boverat, who has devoted years to propaganda in favor of encouraging the French birth-rate, has lately produced a new pamphlet to reinforce his argument. He shows that not even one department in France now shows an average of even three children for every family, and the average for the whole country has fallen to 2.2. Less than 70 years ago there were over a million children born in France each year. Last year there were only 677,000.

One consequence is that France now has a larger proportion of old people than any other country, and the proportion of young people steadily declines. Compared with other countries, France has almost the same population to-day as in 1870: while within the same period Italy has grown from 25 millions to 48, Germany from 39 to 67 and Japan from 33 to 68.

SHRINKING STOCKS, RISING PRICES

Statistics compiled by the German Institut für Konjunkturforschung show that world stocks of the most important commodities, which rose to 150.6 in 1932, taking the 1929 level as 100, fell to 142.6 in 1933, and 132.8 in 1934, and by August, 1935, had reached the low level of 106.6.

This shrinkage of stocks is not due to reduced production, as the index of world production, taking 1928 as 100, has risen from 76.8 in 1932 to 95.2 in 1934 and 103.3 in June, 1935. Meanwhile world wholesale prices had risen by about 50 percent up to the end of 1934, and a further 10 percent by August, 1935. As this index is reckoned on a dollar basis, however, allowance must be made for the depreciation.

THE FARM DOLLAR

According to the latest price index, of the Bureau of Agricultural Economics, the average level of prices received by farmers on February 15 was 109 percent of the pre-war level. The average level of industrial commodities on the same date was 122 percent of pre-war, giving the farm dollar a purchasing power of 89 cents.

The Oldest Catholic Parish in Erie, Pa.

Until a few years ago, St. Mary's Parish, of Erie, Pa., established by and for Germans, was generally considered the oldest Catholic congregation of the city. In recent years the distinction has been questioned in favor of St. Patrick's, to which parish Mr. John Kelly and others attempted to attribute priority.¹⁾ But I doubt that it will be possible to adduce evidence in favor of this contention; in fact, I do not hesitate to declare the effort a case of love's labor lost. I base the claim of St. Mary's parish to be considered the oldest Catholic parish of Erie on information contained in several letters, written by Rev. Ivo Leviz²⁾ in my possession.³⁾ And he was virtually the founder of the parish.

Born on the 30th of July, 1790, in Menges, Carniola, once a crownland of the Austrian Empire, now Slovenia in Yugoslavia, Fr. Leviz was a Slovene.⁴⁾ At baptism he received the name Ignatius. On March 29, 1813, he joined the Slovene-Croat Province of the Holy Cross, Order of St. Francis, and was given the name Ivo in religion. Ordained to the priesthood on September 22, 1816, he was for several years engaged principally in teaching.

The Mission Letters of his countryman, the famed Indian Missioner Frederic Baraga, later Bishop of Sault Ste. Marie and Marquette, aroused in Fr. Ivo the desire to become a missionary. In 1834 his Provincial Superiors and the civil authorities granted him permission to emigrate to America to enter the mission field. The General of the Order, however, instructed him to join the Franciscan missionaries in Constantinople, for which city he departed in May, 1835. The climate proving injurious to his health, he was obliged to return to his own Province in October of the following year.

Shortly after his return from the Orient his thoughts reverted to the American Mission. But since he had passed his 48th year, his superiors at first refused to listen to his request to be sent there. Finally however they were obliged to accede to his consistent pleadings. Equipped

with all the required passes and other documents, he bade farewell to his native land on August 22, 1839, and later left Trieste on the Swedish three-master "Ulrica", which weighed anchor September 11. His ocean voyage was extremely stormy, and he encountered specially trying wind and weather while passing the Azores.

On December 17, 1840, he wrote the Vicar of the Province, the Rev. Felician Rant, O.F.M., inter alia: "At that point the bow of the ship was completely submerged by the waves. But God had mercy on us and we escaped being wrecked. I promised the Mother of God I would dedicate the first church it might be my privilege to bless, to her Immaculate Conception." This promise, made in danger of death near the Azores, resulted in the dedication of St. Mary's Church in Erie in her honor, although Fr. Leviz at the time did not know when and where it would be possible for him to redeem his pledge.

Friar Ivo landed in the United States on December 12, 1839, entering at New York. Turning immediately to St. Nicholas Church, the mother-parish of the Germans of that city, he was cordially welcomed by Fr. Raffener. Exhausted and ill as Fr. Raffener was, he promptly employed Fr. Leviz in the cure of souls. It was here he conducted his first Mission in the German language after his arrival, continuing to assist this pioneer priest for practically one month.

Leaving New York January 9th, he journeyed to Philadelphia, where Bishop Kenrick welcomed him joyously, particularly because there was a great lack of priests able to speak to the immigrants in their own tongue. Fr. Leviz had remarkable linguistic attainments. In addition to Slovenian and Croatian, at that time not needed in our country, he spoke German, French and Italian. The Bishop soon assigned him to an extensive, sadly neglected Mission territory, in the present diocese of Erie, where populous German and French settlements had been established. However, he did not permit Fr. Leviz to enter upon his charge immediately, since the canals were frozen and the roads in poor condition. For the time being the Bishop appointed him to Holy Trinity parish, Philadelphia, a German congregation, where he was to remain until spring, and where he proved useful.

It was not until March 17th, 1840, the missionary left for his destination. And even then he made a roundabout journey in order to conduct missions among the German Catholics scattered far and wide. Let us quote his words: "Here [in Philadelphia]⁵⁾ the Reverend Bishop Kenrick, immediately upon my arrival, assigned me to an extensive mission among the Germans and the French in Erie and the five adjoining communities, the most remote of

¹⁾ Cfr. *Lake Shore Visitor*, Dec. 3, 1933. I am indebted for information regarding this local controversy to Dr. Oliver W. Elsbree, Instructor in History at the Erie Center, University of Pittsburgh. It was granted at the request of Dr. Solon J. Bruck, Director, The Historical Society of Western Pennsylvania, to whom I had applied.

²⁾ In Slovenian the spelling is Leveč; the pronunciation is practically identical, c being pronounced as z.

³⁾ I have copies of these letters, three in all, and all of them lengthy. The originals are in the Provincial Archives at Ljubljana (Laibach), Yugoslavia.

⁴⁾ I have collected the facts concerning his life and have placed them in the same Archives. Cfr. Rev. John L. Zaplotnik, J.C.D.: Rev. Ivo Levec, O.F.M., in the "Ave Maria Almanac" (Slovenian), 1917, p. 117, ff. The same: *Historical Records and Studies*, Vol. IX., June, 1916 (United States Catholic Historical Society's publication).

⁵⁾ Insert mine.

which would require a journey of 100 miles. But he would not permit me to leave in the winter because all the canals were frozen over and the roads over the Allegheny Mountains in very poor condition. Therefore I remained as assistant at the German Catholic Church of the Holy Trinity until March 17, when I started out on a roundabout way over Chambersburg, Bedford and Pittsburgh, in order to conduct Missions at these places and to visit the Germans."

In Pittsburgh Fr. Leviz visited the Redemptorists from Vienna and remained with them for fully four weeks. From this city, on April 11, 1840, he reported to his one-time Provincial, Very Rev. Vincent Pance, O.F.M., in Ljubljana: "Four months have passed since my arrival in America; I conducted missions in New York, Philadelphia, Chambersburg, and now I am engaged with one in Pittsburgh; I shall leave here on Easter Monday—which is not a holy day of obligation in this country—and travel via Buttler, where I should likewise give a mission, to Erie In Erie (pronounced Iri) I find a new church, which I shall place under the patronage of the Immaculate Conception, as I have promised the Mother of God during my ocean voyage; the secondary patron is to be our Holy Father St. Francis; and the very next church I shall dedicate to his honor, if I am permitted to live and if God is willing."

With these projects in mind Fr. Leviz left Pittsburgh on the date mentioned in order finally to reach his destination. Regarding this journey and what followed his letter of December 17, 1840, supplies the following information: "At last I again took up the journey to my destination, Erie, by stage-coach, which also carries the mail—there is no other method of transportation in this country—spending two days and one night on the way; since April 23, last year, I have been here, thank God, in comparatively good health."

As a matter of fact it was not necessary for Fr. Leviz to build a church. It had already been erected, as has been mentioned. But in what condition was the building? In the same letter the missionary declares: "Indeed, if I had not brought the sacred vessels with me, I would not have been able to offer the Holy Sacrifice in Erie, where I found naught but four wooden walls, nor to conduct missions at the stations entrusted to me."

The sacred vessels and altar linens, etc., Fr. Leviz had brought with him were not his own; they had been intended for Rev. Fr. Frederic Baraga, his countryman, among the Indians. A benefactress of Baraga, a resident of Trieste, had given them to Fr. Leviz to take them across for Fr. Baraga. But since he was adequately provided for Fr. Leviz retained the articles referred to. But it is in another letter he explains the existence at the time of a church building in Erie. Writing to Very Rev. Vincent Pance,

O.F.M., from New York on December 6, 1841, Fr. Leviz declares: "Here in America there are large parishes in all the states, to say nothing of the small ones which have built a church for themselves but have never had a priest. There is a lack of means and of German priests." The congregation at Erie was of this type. Unfortunately Father Leviz does not tell us when the Germans there had built their church, such as it was.

The very fact that Fr. Leviz could not have celebrated Mass in Erie but for the circumstance that he had brought along his own vestments and vessels, I consider a primary proof that he found no church in Erie other than St. Mary's. If St. Patrick's had already been established, he could have celebrated a Mass for his parishioners either in that church, or the possibility of using its vestments and sacred vessels would have existed.

The missionary's solicitude was immediately directed to the task of completing furnishing and dedicating the church. Progress was rapid. As early as July 28 it was possible to report to his superiors in Ljubljana: "My church in Erie is approaching completion, and I propose to dedicate it on the feast of the Assumption (!) and to place it under the protection of the Immaculate Conception; likewise the cemetery."

However, Bishop Kenrick had announced his intention to conduct a visitation at St. Mary's and to confirm those eligible before the time of the dedication. The Bishop performed both rites July 26, 1840. Two days later Fr. Leviz reports to Ljubljana: "Our Reverend Bishop Kenrick, who has just visited Erie and, intent upon his tour of visitation, has already left, assured me (follows a passage concerning Father Prost). On July 26, the feast of St. Anne, the 7th Sunday after Pentecost, he administered the Sacrament of Confirmation in my new Catholic church to 40 people of both sexes; among them were several between 20 and 36 years of age, the others between 18 and 20. Our Bishop, who is an excellent orator, delivered a sermon on that Sunday at 3 o'clock in the afternoon in the hall of the Court House to a very large gathering of people of all denominations, because my church would not have accommodated them."

This relation offers a second proof for the priority of St. Mary's church. If there had been a St. Patrick's church in Erie at the time, the Bishop would have used it, and not the half-finished German church, which had not been blessed even, for the administration of the Sacrament of Confirmation. And if the size of this church too was considered inadequate for the public meeting, the writer would not have restricted himself to saying "because my church would not have accommodated them." He would have stated: "because neither my

⁶⁾ Concerning Fr. Pierz cfr. the author's sketch of his life and labors in this journal, beginning Jan., 1934.

church nor the Irish church would have accommodated them." He could not, however, say this, because there was no other Catholic church in the city at that time.

Father Leviz seems to have erred when he mentioned the date selected for the blessing the church. As a matter of fact, it was dedicated on the Feast of the Portiuncula, August 2. Concerning this event he writes in the same letter, on December 17, 1840: "And I really had the grace to bless the German church at Erie on August 2, assisted by my dear countryman, the Rev. F. Pierz"

Apparently there were two other churches in Fr. Leviz's wider mission field. We learn something of them from his letter of July 18, 1840, where he states: "I have two other churches in my Mission district, and the fourth will also be erected." There are other pertinent details in the letter of December 17, 1840, thus: "Another, likewise German church, at Elk Creek, 12 miles from here (Erie) I shall place under the protection of our Holy Father St. Francis. The third, French, dedicated to St. Hypolite, 50 miles from here, has been blessed by Bishop Kenrick."

Fr. Leviz planned to develop his far flung Mission field and to provide for the spiritual needs of his flock. He was anxious to establish a convent of his Order in Erie, and this plan he submitted to his Provincial. Soon, however, he was obliged by illness to relinquish all these aspirations. During the winter of 1840-'41 he was not even able to celebrate Mass every Sunday. In the interest of the spiritual well-being of his people, he appealed to the Bishop to appoint a successor, which request was granted. In the spring of 1841, he bade farewell to Erie and went, for the time being, to St. Nicholas Church in New York. His later days do not here concern us.

The facts adduced prove, I believe, that the honor of priority among the Catholic parishes of Erie belongs to St. Mary's congregation.

FR. HUGO BREN, O.F.M., S.T.D.
Lemont, Ill.

Fr. F. X. Weninger in Texas

After his arrival in the United States in 1848, Fr. Francis Xavier Weninger, who has been called the "Apostle of the Germans in America," virtually penetrated every nook and corner of the country seeking for people of his tongue in need of the services of a Missionary. Since the part Germans have played in the development of Texas during the past one hundred years is attracting particular attention at the present time, it seems warranted to refer to the distinguished Missionary's sojourn in that part of the country in 1859. The author of a Sketch of Weninger's life and labors, published in the *Woodstock Letters* not long after his death, writes:

"In this state, then but thinly peopled, he erected his

Mission Cross in Galveston and Houston, and gave missions at Victoria, Powderhorn, San Antonio, Castrovilla, D'Hanis, Fredericksburg, New Brownfield, and Austin."¹⁾

The writer considered Texas "a difficult and, in some sense, a perilous Mission in 1859." The majority of the settlers were, of course, of old American stock, and, "as a rule, 'shouting Methodists' of a very belligerent type." At Galveston and elsewhere through the State, the writer continues, "they annoyed Fr. Weninger considerably." Mixed marriages, of which the State is said to have been full, "contracted, in the multitude of instances, with a frivolity that is almost incredible," seem to have been one cause of the enmity experienced by the Missionary. When the instructions received by penitent Catholics during these missions made themselves felt, "it was published abroad that this Jesuit preached in the confessional that it were preferable Catholic mothers should put their children in boiling water and pull their skin off over their ears rather than suffer them to be baptized in the Protestant Church."

Prominent among the individuals who demanded from Weninger an apology and explanation of the alleged remarks was one Möhling, "who had once been a novice in some religious congregation or order," but had apostatized and married. He was no match for Fr. Weninger, both a scholar and a brilliant preacher. As was his custom, he met his adversaries also with his versatile pen. He says in his notes on the affair:

"I took advantage of this opportunity to explain to the Protestants of Galveston some other points which, because they were misunderstood, served to intensify the hatred which Protestants foster against Catholics. On the following Sunday, I placed a copy of my pamphlet at the door of the Methodist meeting-house and distributed a thousand copies gratis among the Protestants. The effect was wonderful."

Even Möhling was dumbfounded for the time being, especially since his wife died the day after the mission had closed. "She was all the Methodism Möhling had or cared for," Weninger writes, "and he felt her taking-off all the more because, when she was dying she bitterly reproached him for having so shamefully slandered me."²⁾

Evidently Möhling did not hold his tongue for long; Weninger reports him to have managed "to keep alive the persecution which followed me through Texas, by circulating among the ignorant rangers the falsehood that my object in visiting the State was to separate Catholic wives from their Protestant husbands." The 'rangers' Fr. Weninger had in mind were evidently settlers and squatters on the land, and not the Texas Rangers known to us.

From the same source it appears that the in-

¹⁾ Loc. cit., Vol. XVIII, No. 1, p. 55. New Brownfield is, of course, the well-known city of New Braunfels, to which we have referred on several occasions.

²⁾ Loc. cit., p. 56.

defatigably zealous Missionary conducted missions in Texas also in 1875 and in the beginning of the year 1876³⁾; but since this account of his missionary efforts is evidently not a full one, there exists the possibility of his having visited Texas sometime between 1859 and 1875.

K.

Collectanea

The cooperation of a German priest and a German layman, both at the time residents of Havre in France, resulted in what had previously frequently been contemplated, action in behalf of the people leaving their homes in Germany and Austria for the New World. Father Lambert Kethmann and Peter Paul Cahensly called the conditions emigrants were frequently faced with in cheap lodging houses and on ship-board to the attention of the Annual Meeting of the Catholic Societies of Germany, held at Treves in 1865. Their efforts were assisted by Canon Prisac, of Aix-la-Chapelle, who submitted the problem for discussion.

The revelations made a deep impression on the Catholic mind of Germany; the Einsiedler-Kalender for 1867, one of the most popular almanacs printed in the German language, and widely read in our country at one time, devoted over two pages to the subject, urging the necessity of erecting at New York a hostel and a church for the immigrants. The article also reminds the C. V. of its obligations in the premises:

"In consequence of the appeal addressed to the Central Verein of Catholic Benevolent Societies in America by the Catholic Societies of Germany, the Catholic societies at Baltimore have already discussed what they may be able to do. However, this endeavor must not remain a mere local one. The Central Verein must adopt the initiative and prepare for the next general meeting. Every society, affiliated with the C. V., must contribute its mite toward this purpose, proving that the Mutual Benevolent Societies of America are not exclusive."

Such was the beginning and purpose of what was ultimately denounced as "Cahenslyism." In recent years by a well-known individual, still a British subject at the time, after many years of residence in our country!

On the 29th day of August, 1859, a small group of German Catholics, living in and around Manhattanville, now a part of Greater New York, decided to purchase four lots with the intention of erecting a church on the property. The parish which came into being at the time, St. Joseph of the Holy Family, recently celebrated its diamond jubilee and published a souvenir worthy of the occasion.

Among other important facts related by its author, Rev. Francis X. E. Albert, Ph.D., the following are the more significant. Less than two years after the organization of the parish, and while the church was still in course of construction, there was celebrated, on May 30,

1861, "what is probably the first public Corpus Christi procession held in New York City." A valuable contribution towards our knowledge of the history in our country of a devotion observed with magnificence in such capitals as Vienna and Munich, and with all possible dignity in the most remote mountain hamlets of Germany, Austria, or the German parts of Switzerland.

The Manhattanville procession referred to was composed of men, women and children who, at the conclusion of appropriate services in the church, accompanied the Blessed Sacrament "to the grounds of the Convent of the Sacred Heart, where customary devotions were held." From there the procession returned to the church in excellent order, "where this beautiful public demonstration in honor of our Eucharistic King was concluded with the third Benediction."

A further circumstance of outstanding interest is related in the following paragraph culled from the Souvenir:

"Like the mustard seed in the Gospel, the school's beginning was small and humble, and from 1863 to 1886 the field was entrusted to lay teachers, who were zealous and self-sacrificing in their work."

Himself a descendant of several families among the early settlers of Germantown in the 17th century, the late Samuel W. Pennypacker, at one time Governor of the Commonwealth of Pennsylvania, was well aware of the vast differences of opinion existing among various groups of Germans in our country regarding matters of a fundamental nature. Addressing the "Deutsche Pionier-Verein," Philadelphia, in the spring of 1893 on "The Germans in Pennsylvania," Mr. Pennypacker cited a characteristic instance of this kind:

"It has often been regarded as remarkable that the people of Lancaster County should differ in their views of public affairs so radically from the people of Berks County. It has generally been found in all of our political contests that the people of Lancaster County vote overwhelmingly on one side and the people of Berks County about to the same extent on the other. The reason of it goes away back to the time of the settlement. They were, as you see, a different stock of Germans. The people of Lancaster County being peace people and Mennonites, the people of Berks County being German Reformed and Lutherans, who believed in fighting and contending for their rights. They differed in the politics of the Colonial time and they have differed down to the present."¹⁾

The observation also illustrates the proclivity of the members of our race to adhere tenaciously to opinions and notions even. But all such propensities are, on the other hand, influenced by tribal characteristics. How great the difference, for instance, between a so-called "Rhineland" (Rhenisch Frank ethnically speaking) and a Nether-Saxon from the marshes along the lower Weser, a song-loving Tirolean (of Bavarian stock) and a fisherman or pilot from that part of the German North Sea littoral of which it is said *Frisia non cantat*.

³⁾ Loc. cit., p. 58.

¹⁾ Loc. cit., Phil., 1895, p. 8.

The Central Verein and Catholic Action

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Intellectual Preparedness Needed

An important task, one that *Central Blatt* and *Social Justice*, the *Bulletin of the Cath. Women's Union*, the Press Bulletin Service of the Central Bureau of the C. V., and its occasional lecture courses and numerous brochures and Free Leaflets are intended to assist in solving, is indicated clearly though indirectly in the address Mr. George Keen, General Secretary of the Co-operative Union of Canada, delivered at the La Crosse convention of the C. V. According to the Proceedings of that gathering Mr. Keen said in part:

"It could not really be said, either in the United States or Canada, that the principles of democracy prevailed. The mass of the people were not sufficiently educated to arrive at sound judgments concerning questions of public policy. Soon the people in Canada would be called upon to decide, in a general election, economic and social issues affecting the welfare and happiness of the people and the future of the country, but while the majority could exercise the privilege of voting, it might justly be claimed that a comparatively small percentage of them had acquired the necessary knowledge to form sound judgments on the issues presented. 'In some European countries democracy has disappeared in recent years. Many people are reluctantly coming to the conclusion that democracy is unable to function intelligently in the solution of the many problems now confronting mankind. The future of democracy depends upon the raising of the general level of character and social intelligence without which no system of government can achieve social and economic justice.'"

Mr. Keen's remarks are at once a welcome reminder of the obligations of Christian citizenship at the present time and a challenge to Catholic societies.

Why Not More C. U.'s Among Our Farmers?

The founding of Credit Unions among farmers of our country is not progressing as it should. In spite of the fact that the Raiffeisen Bank, one of the two prototypes of the C. U., was intended for, and has operated chiefly among rural people for over eighty years, and most successfully at that.

Writing on the "Co-operative People's Bank" a few years after their introduction by French-Canadians into our country, Alphonse Desjardins, the founder and promoter of Credit Unions in Quebec, insisted that it was of the highest importance farmers should be organized as are other classes of the community, and that the first step towards this end was an institution "that will afford these tillers of the soil the capital they need to improve their industry." He assures them "they should not be frightened at an innovation by those so-called wise men who exaggerate prudence and who, as a matter of fact, are the victims of their own intellectual deformity or of a deplorable professional prejudice which causes them to look at any new step with fear or bias. Obviously, wisdom is necessary, but audacity coupled with thoughtfulness and prudence is also the key to progress."

These men, Desjardins warns, "always want to see 'how the enterprise will turn out' before taking part in any movement even if it has sustained the test of experience." He had met a good many of these unfortunate human beings, he writes, "who are always behind the rest of the population, but who believe themselves to be leaders." And of such we have our full share.

With the intention of encouraging others to found and operate co-operative people's banks, this deserving French-Canadian, writing before 1914, points with evident satisfaction to the success of the C. U. established at St. Ulric in the county of Rimouski, a parish having a population of about 1600, all farmers. "A co-operative bank was organized in this community on September 26, 1909," he reports, "and in 37 months it had accumulated assets of \$24,460.38 and its general business had reached the rather startling figure of \$11,817.86, of which there have been loans amounting to \$73,530.05. Not a cent has been lost on those loans. The dividends paid amounted to \$632, and interest on deposits to \$562. The reserve or guarantee fund stands at \$664, representing almost 10 percent of the share capital paid in."¹)

Both the C. U. at St. Ulric, and a number of

¹) Desjardins, A. The Co-operative People's Bank. N. Y., 1914, p. 33.

other rural parishes of Quebec, mentioned by Desjardins at the same time, have not merely survived but prospered. Consequently the argument, that the element of danger or the inability of farmers to engage in financial transactions constitutes a warning not to court disaster, is unwarranted. Caution must be observed, of course; likewise common sense. In fact, we have at times warned against the founding of a C. U. in a certain locality. But wherever the conditions seem promising, fears of the kind referred to need not deter farmers from organizing a co-operative people's bank.

A Canon of Cooperative Principles

The late Canon Jung of St. Gall, in Switzerland, whose death was a severe blow to the co-operative movement not in his own country alone, on one occasion expressed his faith in the ability of co-operation to replace the capitalistic system. Co-operation, he wrote, "liberates us from the unbearable yoke of Capitalism, protects and saves us from the slavery of Communism and State Socialism. It lifts humanity up from the proletariat to a secure condition of existence." On the other hand, he declared, co-operation leaves untouched the right of property, but shears it of absolutism and prevents the amassing of vast fortunes in the hands of a few men.

In the light of these remarks by the distinguished Swiss priest, a declaration of Co-operative Principles, issued by the International Co-operative Alliance at the beginning of the present year, attains to an importance our readers should not neglect to note.

The declaration, after enunciating the principles of co-operation, proceeds to draw the distinction between co-operative and capitalist economy.

"It substitutes the service of the community for the profit of the individual; establishes a genuine interdependence between its members throughout the world and a means, through international association, of achieving equilibrium in the economic sphere between the needs of the people and world resources.

"It dethrones capital from the dictatorship of economic life and puts in its place the ASSOCIATION OF MANKIND on the basis of mutual and active participation in the enterprise.

"It provides in its economic device of 'Dividend on Purchase' an immediate financial benefit, and an access of independence to the Wage-Earning Consumer.

"It secures to the Agricultural Producer, among other benefits, relief from exploitation in the purchase of the machinery and materials of his industry, and also markets for his produce which yield him a reasonable return without exploiting the consumer.

"It confers direct benefits upon a very large section of the community, irrespective of their social condition.

"It provides a solution of the problems of employment, wages, and general conditions of labor on the highest plane of advantage to the employees which economic conditions permit."

Canon Jung was firmly convinced of the possibility of achieving the system of Co-operation in the present century. To those who consider

this belief optimistic he said: "It is the divine optimism with which the Apostles were imbued when, after Pentecost, they set out to conquer the world for the Cross."

The Maternity Guild—a Man's Affair

For a number of years the C. V. has engaged in three notable crusades: Cooperation, Parish and Rural Credit Unions, the Maternity Guild. But how insignificant the number of members who lend their influence to these movements! It is especially the Maternity Guild the men do not seem to have discovered as yet at all. Nevertheless, to provide aid to mothers during confinement is a service which to render his family, his neighbors, society and the State, no man should disdain.

The experience related by James Whittaker in the autobiography of a British slum dweller is but one of many thousand instances of this nature, multiplied since the advent of the Great Depression. His remarks are as strong an argument for the Maternity Guild as has been our good fortune to discover:

"When our baby was born, two years after we were married, things were in a shocking state: it seems the way of life that when money or security is most needed, it is most scarce.

"The usual period spent in the maternity hospital for confinement was fourteen days, the bill for which amounted to twenty dollars. But something went wrong with my wife just before the baby was born, and she spent five and a half weeks in hospital: three and a half before the child was born, two after.

"I, totally unemployed at the time, was presented with a bill that horrified me.

"I wrote to my Aunt Bess and told her how things were. Without quibble or query she sent me a good part of the sum required. By sundry borrowing here and there, supplemented by the maternity grant through the National Health Insurance, I managed to raise enough money: the bill was paid and my wife came home."

Is it so astonishing the poor man, whose life has been one long struggle with poverty and disappointment, as had been his father's life before him, should declare in despair:

"I was not at all proud of myself at that time—I realized we should probably have been better off without a family."

Regarding the New 'Catholic' Child Labor Committee

Organization of a "Catholic" Committee for Ratification of the Child Labor Amendment, under the leadership of Mr. Frank P. Walsh, of New York, occasioned a letter addressed by the Director of the Bureau early in March to the Members of the Major Executive Committee of the C. V.

The letter, accompanied by a leaflet supplied by the National Committee for the Protection of Child, Family, Home and School, proving how demagogic are the contentions of the protagonists of the Child Labor Amendment, quotes at length from the Brooklyn *Tablet*. The editor of this militant weekly makes it plain that the proposed Amendment does not represent a distinct-

ly Catholic issue. "It is no more Catholic than it is Protestant or Jewish." He likewise emphasizes his conviction: "We still regard as tricky the title 'Child' Labor Amendment. To speak of 'children' who have passed their sixteenth and seventeenth birthdays is not honest."

The Director's letter also stresses the vast power the proposed Amendment would grant Congress over the youth of the land, and the futility of the belief this body would not abuse this power.

YOUTH MOVEMENT

Young Eagles Should Fly

The Holy Father did not use these words in his address to Aspirants to the Italian Youth of Catholic Action, but they express epigrammatically his counsel to young men to aspire to the apostolate wholeheartedly and zealously. His Holiness said:

"To aspire is to tend to the highest, so that one extends himself, as it were, toward the object of his aspiration. Therefore your directors ought to guide, to sustain the Aspirants in their aspirations and to teach them to discipline this aspiration and this tendency.

"Catholic Action is true apostolate, prompt, able and formed in such a manner that those who belong to it become true collaborators of the Hierarchy. This is what you are aspiring to—to be an apostle, to be able to work in the field of the apostolate. What should Apostles do? They ought to conquer the world for the love and to the love of Our Lord Jesus Christ. This constitutes their true glory according to the magnificent expression of St. Paul who calls Apostles the Glory of Christ.

"Magnificent expression! One of the grandest expressions which has ever been pronounced in the human tongue. Not only is Jesus the glory of the Apostles, but the Apostles are the glory of Christ, that is to say, the masterpiece of Christ. What has Jesus done on earth? What did He do during three years? His public life was consumed in the formation of the Apostles, since they aspired to the apostolate, and lastly, at the moment when they had been sufficiently prepared, He said to them: Go and teach all nations."

* * *

In line with the purpose of Catholic Action to safeguard Catholic youth, and to enlist the forces it represents in a veritable youth movement, is the endeavor of His Eminence Patrick Cardinal Hayes, of New York, to establish a new organization, intended to absorb in part the existing societies provided for young people in his see.

The C. Y. A. will be conducted under the auspices of the Division of Social Action, Catholic Charities of New York, of which the Rev. Edward Roberts Moore is director. Spiritual, cultural and recreational activities are to be featured. As a beginning, the Catholic Boys' Clubs functioning in the Archdiocese are to be brought

into the new organization, the general officers having been assured positions in the larger association similar to those they now hold. Ultimately, it is hoped that more than 200,000 boys and girls will be enrolled in the new C. Y. A. For administrative purposes the Archdiocese is to be divided into four sections, with branches of the association in Manhattan, the Bronx, Richmond and Westchester; a priest is to be at the head of each. All activities are to be directed from a youth center in each section. "The basis and the particular field of these activities," an announcement from the C. Y. A. of the Archdiocese declares, "will be the individual parish. The association will act as a service organization to every parish, standing ready to supply trained workers and needed facilities."

The Cardinal's view of the youth problem is set forth in part in the following paragraph of his statement on the new organization:

"Many factors are contributing toward accentuating the difficulties young people of today must encounter. The intensive development of modern machinery has created leisure far more quickly than our educational system has been able to provide and educate for leisure. Unemployment has within its unholy entourage forced leisure. The increased use of the automobile, the more general attendance at motion pictures have together with other conditions contributed toward a decrease in the proportionate number of active participants in joyful and healthy recreational pursuits. Unless a youth finds a constructive outlet for his boundless energy and ebullient spirit there is danger that his restless feet will tread paths leading to sin, immorality and crime."

* * *

According to Miss Muriel Lister, who was Mahatma Gandhi's hostess in London, and who is now in India after spending eight months in China, an amazing transformation is taking place in that country by the earnest work of its educated young men, who have given up desires for easy and luxurious ways of life and are throwing in their lot with their impoverished peasants.

Almost everywhere she found that rural reconstruction centers had been started and co-operative societies were being formed. As an example she mentioned a village where within the last twelve months by the adoption of co-operative methods three schools, a dispensary, a library and a farmers' store had been opened. Will our educated young men follow in the footsteps of their Chinese brethren?

* * *

There are several striking sentences pertaining to the organization and training of youth in the address delivered by Mr. F. Wm. Heckenkamp, of Quincy, Ill., Supreme President of the Western Catholic Union and member of the Central Verein Committee on Catholic Action, at the La Crosse convention of our Federation. According to the Proceedings, lately from the press, Mr. Heckenkamp declared in part:

"... Where are our young men? I recall the time when young men's societies prospered all over the country. In fact, I realize what little success I have had in Society work I must attribute to my early training in young men's societies. Young men's societies that had a goal, they had a particular line of work the members had selected for themselves. But as time went on they were neglected, and there are very few of them in the country today."

It is the purpose of the Catholic Youth Move-

ment in the C. V. to preserve and revive what remains of the young men's societies to which Mr. Heckenkamp refers, and to invigorate, federate and guide them, as well as any new societies for young men it may seem desirable to call into existence. The Natl. Cath. Women's Union pursues a like objective. Properly directed and supported, their joint efforts should result in a vigorous youth movement within the ranks of our federation of societies of men and women.

* * *

Proceeding from the conviction that "our young people want to have something to do," Rev. Jos. J. Schagemann, C.S.S.R., who so unselfishly supports the endeavors of the C. V. and the N. C. W. U., suggests that young men or young women should be requested to attend meetings, take stenographic reports of the proceedings, and prepare brief accounts for the local Catholic press.

Rev. Fr. Schagemann is convinced of the possibility of interesting our young people in tasks of this nature; he had found no trouble, he writes, to discover stenographers to attend meetings addressed by him and points to instances of this nature. To obtain the cooperation of young men and women in the endeavors of our organizations, is indeed a goal our members should never lose sight of. If the young men of the present are to be staunch champions of the Catholic cause and promoters of Catholic Action in the future, they must now be trained, and such training must be inaugurated in the parish and local societies.

A recent issue of the *Jesuit Bulletin* says that "among those whom the Catholic Instruction League, Chicago, has found 'capable of teaching the Catechism,' besides regular school teachers and men and women of more mature years, must be mentioned the young men and young women from our Catholic high schools and colleges." Have we no work for young people of the same standard and age, as those referred to as satisfactory teachers of the Catechism to classes of boys and girls at C. I. L. centers in Chicago? Have we no leaders among us as capable as those devoted to the cause of the Boy Scouts, 4-H Clubs, etc., etc.? If we lack leaders of this quality, can't we train them? Anything would be better than declaring our dissatisfaction with the young people "whom it is impossible to interest in our societies."

* * *

The "Youth Activities Committee" of the C. V. of New Jersey was instructed, at the latest session of the Executive Committee of the organization, to facilitate its work by organizing more effectively and outlining carefully the undertakings it has in mind.

The meeting urged special efforts should be directed towards assuring the co-operation of the sons of members.

STUDY CLUBS

Language Study

One of the most glaring deficiencies in our educational process is, perhaps, the neglect of foreign language study. It is a defect which our professional educators are, somewhat belated it seems, coming to acknowledge. Last summer a group of American educators, including the presidents of some normal schools, visited Germany for the purpose of observation and study. They were deeply impressed by the extent and thoroughness of language study in the schools visited. "It was not unusual," two of them wrote, "in fact it was quite common to find that not only the principals and teachers of secondary schools but many of the pupils as well could speak English fluently. Indeed, not a few of the principals, teachers and pupils had at command two foreign languages. This is a condition which could not be duplicated in any school or section in America."

But if language study appears indispensable to true secular culture, it is equally important in the cultivation and propagation of a truly Catholic culture. For the latter has its roots buried deep in the traditions and accomplishments of foreign peoples and nations. This should be of special interest to German American Catholics and might well induce them to pursue the study of the German language in their respective study clubs. To such the knowledge of German will prove a key to the rich cultural heritage of Catholic social and economic thought and action, a heritage from which even the Holy Father borrowed in the drafting of his Encyclical. Without it the progression of Catholic social-economic thought as evidenced in the "Solidarism" of Fr. Henry Pesch and the "Universalism" of Ottmar Spahn, of the University of Vienna, will remain concealed treasures. While it is obviously not advisable that all study clubs engage in language study, it would seem highly desirable if some of the more advanced study groups among the youth in the Central Verein would seriously pursue it. To such the rich treasures of German Catholic culture would be revealed and they might in turn pass on this precious inheritance to the fellow-members of their respective organizations. In this way not only would the contributions of the German people to American culture be assured but the youth of the Central Verein would enjoy an increased appreciation of the wealthy heritage which is theirs.

A. H. C.

* * *

Here is a question we would wish some of our Study Clubs or Societies of young men to discuss. Addressing the annual meeting of the Wimbledon (England) branch of the Catholic Evidence Guild, Mr. F. J. Sheed, master of the C. E. G., remarked that many people of the

present time had fallen into the habit of using the phrase "England is becoming more and more a pagan country." This was not so, and he was prepared to prophesy that it never would be so, the reason being that paganism involved quite a lot of religion, "churchgoing" and sacrifices. This was just what the majority of English people were trying to avoid.

He contended that civilized man is slowly sliding from the human to the animal level. A strong example of this is the agitation for "euthanasia."

"Our job at the moment," he declared, and this is the point we would wish to see discussed, "is not to make Catholics. It is to make men; a far harder task, for to be a man necessitates the emphasizing of just those qualities which so many of our contemporaries would like to disregard."

* * *

An important move has been definitely decided upon by the Catholic Culture Club, of St. Louis, a Conference of Catholic Study and Discussion Clubs, meeting monthly in the Central Bureau. While plans have not been completed in detail, the organization will soon begin a course of lectures for Study Club leaders, to be conducted on 5 evenings.

At the gathering held in the Bureau March 19th, 7 clubs of this type were represented by 23 members. Four of the organizations—more belong to the Conference—are parish clubs connected with the following congregations: St. Anthony, St. Francis Xavier, St. Mary Magdalene and Our Lady of Sorrows, while Nurses at St. Mary's Hospital, members of the Holy Name Society of Assumption Parish, and proteges of the Helpers of the Holy Souls make up the three other groups.

CREDIT UNION PRINCIPLES AND PRACTICES

The promotion of Parish Credit Unions by the C. U. and its Bureau is granted recognition by Fr. Frank Moellering, S.J., writing on "Co-operative Credit" in *America* for March 14. A paragraph is devoted to the endeavors of the Bureau in behalf of the organization of these associations especially in Missouri, Illinois and Wisconsin, and notes in particular the establishment of C. U. conferences in the first and last of the States named. No C. U. organized under our auspices had failed. The author further quotes from the pertinent resolution adopted by last year's convention, declaring in part:

"The institution known to us as the Credit Union is a co-operative form of banking intended to grant people of small means the opportunity to further their economic welfare. Its purposes are not of a purely utilitarian nature, however desirable and laudable the promotion of thrift and the granting of loans to those worthy of assistance may be . . . And just so long will this institution function in a manner beneficial to both members and society as the spirit of Christian solidarity guides the intentions and actions of the people constituting the membership of the Credit Union."

The article is designed to cover the C. U. situation throughout the country. An interesting paragraph is devoted to achievements of the Farmers Union of Nebraska in their promotion, repeatedly referred to in this journal.

* * *

The two Catholic Credit Union Conferences operating in Missouri reveal the intention of the members to advance and expand the movement.

At the latest session of the St. Louis group the proposal to establish a central Catholic C. U. was brought a step closer to realization. A committee was instructed to overcome, if possible, whatever legal difficulties may impede establishment of an organization of this nature, whose membership is to consist largely of Parish Credit Unions in the State of Missouri.

The Conference operating in South East Missouri has decided to encourage the affiliated units to accept deposits from school children, and to energetically foster thrift among this group of possible future members.

* * *

Eight Parish C.U.'s in Southeast Missouri, members of the Catholic Conference for that section, reported total assets of \$10,496.97 at the quarterly meeting recently conducted in Charleston. Proof of what can be accomplished in a few years, since the Conference is but little more than a year old, while the majority of the units represented on the occasion mentioned were organized within the last three years.

While the total resources listed are those of the 8 units, the following figures represent statistical details for but 7, since one failed to submit a complete report: Members, 397; shares, \$9,780.74; loans, \$7,408.58; cash on hand, \$988.13. The number of members of the various units ranges from 36 to 88, share holdings from \$665.65 to \$3600.80. In practically all cases the loan service is in satisfactory demand.

The group includes but one city organization, and even its membership is composed in part of farmers. The section of the state, moreover, in which the Conference functions, is far from prosperous. The C. U.'s and the Conference have fully proven their value.

* * *

A remarkable record has been established by St. Alphonsus Parish C. U., Chicago, organized on January 1, 1931, in a most important department of service, that of granting loans.

During 1933, 40 loans were allowed, amounting to \$5,511.00; in the following year, 1934, 83 loans, totaling \$11,625.00, and last year 127 loans, aggregating \$16,615.00, were made. In five years, 327 loans of a total of \$41,411.00, were granted borrowers. The annual dividend, for the past three years, was 4½ percent.

This association began business with 20 members and assets of \$50.00; at the end of 1935 it numbered 244 members and controlled assets of \$13,718.74.

* * *

Although St. Anthony of Padua Parish C. U. of St. Louis had, on December 31 last, only \$7846.04 loaned to members, out of assets aggregating \$14,102.93, the organization was able to declare a 4 percent dividend.

As has been stated frequently in these columns, this rate should be considered adequate for practically all

C. U.'s. If conditions permit, a reasonable concession may be made to borrowers, either by way of lowering the interest rate or through a special dividend, or excess earnings should be placed in a special reserve fund for charitable purposes in the wider sense of the term, or both.

Training Its Leaders

At the recent joint meeting of our New York City Branch and the local unit of the Women's Union, Rev. Fr. Kilian, O.M.Cap., referred to the lack of Catholic leaders and invited the members to participate in three lecture-evenings to be devoted to the discussion of Leadership. The need of courses of this nature is coming to be recognized more and more.

According to the *National Grange Clip Sheet*, instruction schools are now becoming common in nearly all the Grange states, the organization having recognized the necessity for thorough training of its leaders, as a prerequisite of their effectively coping with the perplexing problems of the times.

What is called "an important Grange School of Instruction in Pennsylvania" is scheduled for April 8-10 at the State College of Agriculture, "when lecturers and other local workers will be brought together from all sections of the state, to discuss methods, exchange experiences and plans for aggressive work ahead."

Necrology

While the *Wanderer*, of St. Paul, devoted almost a column to the memory of the late Father Willibald Hackner, who died at La Crosse on March 9, the vast majority of Catholic papers of the country confined itself to a mere mention of his demise. But by our people at least Fr. Hackner must be held in grateful remembrance as one of the staunch defenders of the right of a people to its mother-tongue and to the parochial schools, but before all as a fearless opponent of Americanism, the brand of Liberalism ultimately condemned by Leo XIII in his Letter *Testem benevolentiae*.

Fr. Hackner, a native of the Diocese of Eichstätt in Bavaria, was one of the refugees the Kulturkampf drove from his native land. He came to America at the age of twenty-two years to complete his studies at St. Francis Seminary, Milwaukee, where he was ordained to the priesthood on the 24th of June, 1878. Almost immediately afterwards his facile pen was put into the service of the Catholic cause; one of his first pamphlets was published in the hope of realizing a profit for the benefit of the convert-editor Baumstark, who was in want. This was the first one of a number of pamphlets published by the deceased priest in the course of 25 or 30 years, one of the most important of which, "Socialism and the Church; or Henry George vs. Archbishop Corrigan," attracted much attention at the time.

Father Hackner also contributed to a number of Catholic papers and reviews, principally the *Excelsior* of Milwaukee and the *Wanderer* of St. Paul. He was a staunch friend and sup-

porter of the late Arthur Preuss and his *Review*. But the *Pastoralblatt* of St. Louis knew Fr. Hackner also.

He had led a retired life for a number of years previous to his death in his eighty-fourth year.

With the C. V. and Its Branches

September Date Selected for C. V. and N. C. W. U. Convention

By a majority referendum vote of the members of the Major Executive Committee of the C. V., the dates selected by the Convention Committee at San Antonio for the annual congress of the Central Verein and the National Catholic Women's Union have been approved. Consequently the President, Mr. John Eibeck, announces September 12-16 as the time chosen for the gathering.

The selection was influenced in part by the wishes of the Archbishop of San Antonio, the Most Rev. Arthur J. Drossaerts. Because of the excessive heat of August, his Excellency had suggested the convention be held in October, but promised to attend and aid the local committee even if a September date should be chosen. Accepting the preference displayed by our members, he has instructed the Rt. Rev. Msgr. Peter Schnetzer, of San Antonio, one of the leaders of the State Branch, and Spiritual Director of the C. W. U. of that commonwealth, to invite the Most Rev. Leopoldo Ruiz y Flores, Apostolic Delegate to Mexico, to celebrate the Pontifical High Mass on Sunday, Sept. 13.

President of N. C. W. U. at Cath. Family Life Conference

Fortunately the recent annual meeting of the Catholic Conference on Family Life, conducted March 19-20 at St. Mary's College, South Bend, Indiana, provided occasion for a presentation of the nature and purposes of the Maternity Guild, so important an institution for the protection and advancement of the family. And that by the President of the National Catholic Women's Union, Mrs. Mary Filser Lohr, of New York City, who has promoted the Guild plan not only officially but also by personal effort locally exerted.

The sessions, offering a rich and varied program on family problems, were addressed by priests, nuns, and lay persons. Mrs. Lohr's participation seems, according to reports, to have been materially helpful. Director of the Conference is the Rev. Edgar Schmiedeler, O.S.B., of the N. C. W. C. at Washington.

Why the Scant Demand for Free Leaflets?

The recent round letter, addressed by the Bureau to the secretaries of societies affiliated with the C. V., contained firstly a complaint regarding the comparatively small number of requests for Free Leaflets published by us, and secondly an inquiry regarding the reasons of the evident indifference on the part of our members towards literature of this kind.

A number of secretaries replied to these

questions and their opinions agree to an extent. One of them virtually speaks for all in the following rather comprehensive statement. Writing from a "Middletown" in the State of Indiana the secretary declares:

"Regarding your request for an opinion relative to the lack of response to your offer to supply societies with Free Leaflets, I will venture to say it is undoubtedly due to lack of interest. My observation of the attitude of Catholics leads me to think they do not care to be bothered with anything more than is offered them in a short sermon at a Low Mass. Of course, there are exceptions, but I believe them to constitute a small minority. Our own society is a good example. We have around a hundred members. This in a congregation of between 750 and 800 families. Eligibility is confined to men between the ages of 18 and 45, of whom there are at least a thousand in the parish. A concentrated drive, continued for six months, has resulted in an addition of 8 or 10 new members, and this in spite of the fact that payment of initiation fees had been waived. As it is, our society is composed of the most Catholic-minded men of the congregation. The majority are in favor of procuring the leaflets and they read them. Some do not care for them, but offer no objections to procuring them. However, if some of the apathetic members should happen to be in office, I doubt that they would bring the sample leaflets, or the letter pertaining to them, to the meeting."

In closing, the secretary writes, "this may help you to understand why so few secretaries responded to your recent offer to send them copies of your Free Leaflets."

C. V. Branch Meeting in Newark

What amounted to a miniature convention of the C. V. of New Jersey was conducted in Newark February 16th. A circumstance all the more remarkable for the fact that practically the same group of members of the Central Verein and the Catholic Women's Union, only a few weeks earlier, on January 26th, had sponsored and attended a mass meeting of the Metropolitan District at Union City.

Assembled in Newark, the officers conducted an executive session, followed by Solemn Vespers and sermon, and a mass meeting, attended by numerous delegates from the two bodies. Preaching the sermon, the Rev. Fr. Regis Barrett, O.S.B., sounded a call to Catholic Action, urging particularly the winning of youth for this activity. He prayed for the day when there would be a Catholic chaplain and a Catholic chapel at every secular college and university, to counteract in the minds of student youth the influences exerted upon them to the detriment of their Christian and Catholic faith.—The mass meeting was addressed by Mr. Robert Sauer, Elizabeth, on "Morals and Our Economic Condition," and Mr. E. Drescher, Union City, speaking on the necessity of organization and co-operation with the Catholic Press. Supplementary addresses were delivered by President G. A. Poll and Rev. Fr. Julian, O. S.B., pastor of St. Benedict's, in whose church and hall the delegates had convened.

Mission Bishop Addresses Mass Meeting in Philadelphia

The Volksverein and Cath. Women's Union of Philadelphia, conducting monthly sessions of the executive officers, arrange for quarterly mass meetings, which are ordinarily very well attended by priests and layfolk. This was true

of the gathering held Sunday, February 23, in St. Henry's parish hall, at which the members were privileged to hear the Most Reverend Bishop Joseph Gotthardt, O.M.I., Vicar Apostolic of Southwest Africa, discourse on conditions in the missions of the vast territory assigned to him, and appeal for aid for the missions in general and his own in particular.

A charity nearer home was portrayed by the Rev. John Hetzenecker, O.S.F.S., chaplain at the Sacred Heart Free Home for Incurable Cancer, who spoke on the labors and sacrifices of the Sisters devoting their lives to patients who know they are doomed. While, in keeping with the tenor of the meeting, Mrs. Mary Filser Lohr, N. Y. C., President of the National Catholic Women's Union, described the Mission Aid and other endeavors of the women's branch of the C. V.

Our local federations have numerous tasks. An important one is the promotion of charity in all its variations. The Philadelphia group apparently concerned itself seriously with this phase of our obligations.

A Busy Legislative Committee

It is rather an unusual report the Legislative Committee of the New Jersey C. V. submitted to the Semi-Annual Meeting of officers and delegates, conducted at Newark in February.

Chairman Charles Saling declared the Committee had filed objections in the Congress to any legislation similar to the AAA, and had appealed to the members of the Branch to oppose S. 4000, should this Birth Control measure be discussed on the floor of the U. S. Senate. In matters of State legislation they had favored a bill intended to reduce the rate of interest charged on delinquent taxes; opposed another measure excluding agricultural laborers from the benefits of the Workmen's Compensation Law; favored a measure stipulating that municipal and county governments must limit their expenditures to actual receipts; favored another bill fixing the maximum real estate tax rate; opposed another, increasing the commissions permitted banks for handling estates; favored a bill designed to enlarge the scope of the operations of Credit Unions; supported a measure proposing to safeguard collective bargaining and to establish a bureau for the adjustment of labor disputes; supported a bill demanding that, in cases of small loans, suit must be brought within four months after default or be outlawed in advance; favored a bill intended to curtail salaries of State officials amounting to \$3000 and more. In addition, a few other measures of minor importance claimed the Committee's attention.

Evidently, the Committee on Legislation of this Branch of the C. V. has not permitted many issues to pass unnoticed.

Social Activity in a Parish

The issue for March 8th of the *Weekly Parish Bulletin* proves our organization and its efforts are not forgotten in St. Peter's parish, Fort Wayne. There is this information on the Maternity Guild, for instance:

"What is it? A group of individuals who provide a fund for the purpose of defraying the expenses incidental to childbirth to worthy parishioners in need. A number of members of the Christian Mothers Sodality have formed such a group in our parish. If you are interested, see one of the officers. The Guild is highly

recommended by church authorities and also the Central Verein."

For Wednesday of that particular week the *Bulletin* announces:

"Tonight after services, another of the Holy Name Study Club sessions. Everybody is invited and welcome."

Parishioners are asked, to mention an instance of general interest, whether they have a mite-box in their home, and whether they were making good use of it. They are reminded that without the use of this or similar opportunities for self-denial Lent would not profit them much.

Helpful Co-Workers

The willingness of members of the C. V. to aid some particular effort the Bureau is interested in, may be tested at any time.

A year ago the request of a Sister, engaged with the life and works of the late Heinrich A. Rattermann, of Cincinnati, a pioneer among German-American historians, led to the discovery our Registry lacked essential information regarding the last years of his life and his death. This induced us to address to Mr. Joseph Berning, of Cincinnati, the request to procure for us photostat copies of the articles devoted to Rattermann by the *Freie-Presse* of that city after his demise and funeral. We are happy to say that we found Mr. Berning eager and willing to execute our commission, in the discharge of which it was necessary for him to convince the management of the Cincinnati paper of the desirability of cooperating and permitting the bound volume, containing the information sought after, to leave the building.

A few years ago Mr. Wm. J. Kapp, of New York City, rendered us a similar service, which is going to bear fruit in the near future in the shape of a study on a most interesting figure among pioneer priests of the Northwest, a Father Sommereisen, whom an article in the *N. Y. Herald*, published over sixty years ago, calls "the brave old gentleman" who had "actually travelled alone over an Indian country a distance of over 250 miles, when it was considered necessary to send a force of 1500 soldiers to protect a party of engineers going over the same route."

Miscellany

The death of His Eminence Luigi Cardinal Sincero at Rome on February 7th is mourned in a particular manner by the officers and members of the Catholic Knights of St. George, which fraternal order supplies so large a contingent to the C. V. in the East.

His Eminence was Cardinal Protector of the Knights, having been appointed to that position in 1925 by His Holiness Pope Pius XI.

Visitors to the Bureau included, in addition to the participants in the Regional Catholic Rural Life Conference:

The Most Rev. Bishop Joseph Gotthardt, O.M.I., Vicar Apostolic of Windhoek, South-West Africa; His Excellency, the Most Rev. Jos. H. Schlarman, Bishop of Peoria; V. Rev. Fr. Liborius Morgenschweis, O.S.B., Procurator, Catholic Mission, Yenki, Manchukuo; Dom Ildephonse Brandstetter, O.S.B., St. Benedict Monastery, Kaifeng, Honan, China; and Rt. Rev. John A. Schaffeld, V.F., Cleveland, Spiritual Director of the Cath. Women's Union of Ohio, accompanied by the Rev. Fr. Sante Gathuso, Mercedarian, of the same city.

The promotion of the cause of Bl. Martin de Porres, a mulatto and Tertiary in the Dominican Friary at Lima in Peru, has now brought this extraordinary individual to the attention of American Catholics. Should it be true that interest in his canonization "has become more widespread in the United States than in any country of the world save Peru," which was not, by the way, his native land, the brochure on his life by Rev. C. C. Martindale, S.J., published by the Bureau in 1924, and gotten out by us recently in a new edition, should prove interesting reading for many. The humility of Martin de Porres was of an order not a few of the present generation are incapable of comprehending and unwilling to either sanction or admire. In fact, we were warned that dissemination of this brochure, the author of which is a distinguished scholar and writer, would prove harmful. It has, so far, found few readers.

Book Review

The well-known volume, "Our Palace Wonderful", by Fr. F. A. Houck, recently reissued in a revised and enlarged edition, beautifully produced and illustrated, is referred to as follows in *Catholic Book Notes*, of London:

"The more we learn of nature, the more we are prompted to give glory to Nature's God; is the author's theme, and he has succeeded in producing an interesting and readable description of some of the marvels of the universe."

The reviewer, however, would "have liked a lengthier treatment of the question raised by the first chapter of Genesis, and a fuller indication of the Church's attitude towards the difficulties sometimes posed in this respect."

Because of the neglect of Nature study in our schools, the dissemination of books of this kind is all the more desirable. "Recent years have seen a steadily growing number of books," *Catholic Book Notes* write, "which set out in popular style the proofs of God's existence and beneficence which are derived from the evidence of nature; and very useful many of these volumes are." The new edition of Fr. Houck's book is welcomed by the London review, because it belongs to this category.

McSorley, Rev. Jos., C.S.P., *The Sacrament of Duty and Other Essays*. Foreword by James M. Gillis, C.S.P., New York, P. J. Kenedy & Sons. \$1.00.

It was a very happy thought that inspired Father McSorley to bring home to our genera-

tion the august character of duty and the supremacy and finality of conscience, through the voice of which the Eternal Lawgiver speaks to us. The writer makes it clear, on the one hand, that duty must be based on religion and, on the other, that religion must be united to duty if it is not to denigrate into mere formalism or, what is worse, hypocrisy. The greater merit of the author, however, lies in this that he invests duty not only with austerity and majesty but also with charm and sweetness so that it will attract and win the heart.

The other essays cover a wide range of subjects relative to the spiritual life. All are marked by deep spiritual discernment and unfailing sympathy, which has the effect of encouraging the timid and of spurring the fervent to greater effort. There is a pleasing freshness about the manner in which the topics are treated. Harshness is foreign to Father McSorley and he has a message of cheer for all of good will, and his eye, rendered keen by love, manages to discover good will where others fail to detect it.

C. B.

Sinnigen, P. Ansgar, O.P., Generalsekretär der Superioren-Vereinigung. Katholische Ordensgenossenschaften in Deutschland. Volkszeitungsverlag. Köln, Kölnische Volkszeitung. 1935.

About the time news reached the United States that a number of superiors of religious orders and congregations had been imprisoned by the Nazi Government of Germany for having paid their debts incurred in foreign countries or having tendered gifts to missionaries in support of missions assigned to them by the Holy See, there came to us a fascinating book: "Katholische Ordensgenossenschaften in Deutschland." Its author, Fr. Ansgar Sinnigen, is an interesting personage. His position is as unique as it must be burdensome and troublesome at this time. He is the representative to the Government of all the German religious orders and congregations which maintain foreign missions. Though not one of its officials, he transacts with it all the mission affairs of 8 religious orders and 17 congregations in the name of their provincials, organized into an association. It can be readily understood that his task at present is not an easy one, but that it requires great tact and diplomatic skill.

Fr. Ansgar's volume informs us of the history and present status of the orders and congregations in question and the missionary activities of each in foreign countries. It is a most pleasant surprise to observe that Catholic Germany is engaged on so large a scale in sending missionaries abroad. All the old religious orders, like the Augustinians, Benedictines, Dominicans, Franciscans, Capuchins, Jesuits and Camillians contribute their full share toward propagation of the faith. The congregations, whose representation in Germany we have in-

dicated, consider missionary work one of their foremost endeavors.

The present volume offers a picture of the efforts required to prepare, supply and support men intended to labor in the mission field, and to provide the necessary material means for continuation of their labors. The total is far beyond our estimate. We cannot deny our wholehearted admiration to a people like the Germans who, struggling for the preservation of their own religious life and liberty, nevertheless contribute so generously to the cause of the foreign missions. Reading the story of the propagation of the Faith by so many brave and valiant missionaries, we are told again of what they suffered and achieved in this our own country.

The book is richly illustrated, the text makes easy, interesting and instructive reading. Every Mission Institute in the country should acquire a copy; it will greatly stimulate the missionary spirit and interest in foreign missions, to say nothing of the wealth of information it offers.

FR. ADOLPH DOMINIC FRENAY, O.P., Ph.D.
Washington, D. C.

Received for Review

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- Schaefer, M. C., M.A., *Catholic Organization for Peace in Europe*. A Report of the Europe Committee. Cath. Ass'n. for Internat. Peace, Wash., D. C., 1935. p. c. 37 p. Price 10c.
- Murray, Raymond W., C.S.C., *Introductory Sociology*. F. S. Crofts and Co., N. Y. 1935. Cloth, 423 p. Price \$3.
- Parish Kyriale. *Selected and Set up by Monks of St. John's Abbey*. The Liturgical Press, Collegeville, Minn., 1935. p. c., 65 p. Price 10 cts.
- Brenner, Henry, O.S.B., *A Guide for Modern Life, or Back to Christ*. The Raven, St. Meinrad, Ind., 1935. Cloth, 441 p. Price \$3.
- Kenny, Michael, S.J., Ph.D., *No God Next Door*. Red Rule in Mexico and Our Responsibility. Wm. J. Hirten Co., N. Y., 1935. p. c. 199 p. Price 25 cts.
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- Michael, Otto, *Der Mann im Holz*. Geschichten um einen Beichtstuhl. Benziger & Co., Einsiedeln, 1935. Cloth, 200 p. Price RM. 3.80, Fr. 4.60.
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Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: H. B. Dielmann, San Antonio, Tex.; John Eibeck, Pittsburgh, Pa., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S.J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Quincy, Ill.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Kapital und Arbeit im Lichte des Christentums.

(Schluss.)

In den ständigen Kämpfen zwischen Arbeitgeber und Arbeitnehmer, in der aufregenden Abwechslung von Streik und Aussperrung kann also die Lösung des Problems von Kapital und Arbeit nicht liegen. Wo ist sie zu suchen, wo ist ein Weg, der aus den gegenwärtigen sozialen Schwierigkeiten hinausführt? Die Antwort könnte in dem einzigen kurzen Satze gegeben werden: "Die Lösung liegt in der Verwirklichung der christlichen Lebensgrundsätze." Gerade deshalb haben wir auch ein Recht und eine Pflicht, auf einer Generalversammlung der Katholiken Deutschlands eine solche Frage zu behandeln. Die christliche Lebensauffassung lehrt uns vor allem die Güter des Lebens in der rechten Weise und Ordnung zu einander einschätzen. Das zielbewusste Streben des Christen nach den ewigen Gütern schliesst ein planmässiges, tätiges Erdenwirken nicht aus. Das viel gelästerte und so wenig verstandene Mittelalter war eine Zeit der grössten Glaubensstärke und der lebhaftesten Jenseitshoffnung. Und doch sind seine irdischen Arbeiten mit solcher Sorgfalt und Gediegenheit gemacht, als ob sie für Ewigkeiten bestimmt wären. So ist auch für den Christen ein tatkräftiges Wirtschaftsleben durchaus den Grundsätzen seines Glaubens entsprechend. Dieses Wirtschaftsleben muss betätigt werden, indem jeder sich aus innerster Gewissensüberzeugung einordnet als ein dienendes Glied in den grossen Gesamtorganismus der Gesellschaft. Besitz und Erwerb von Privateigentum bilden den natürlichen Anreiz zur Betätigung im wirtschaftlichen Leben, aber die Interessen des Privatbesitzes müssen eine Grenze finden an dem Wohl des gesamten Volkes, denn das Ziel der Wirtschaft muss in der grösstmöglichen Förderung des Wohlstandes aller Gesellschaftsklassen, nicht in der einseitigen Bereicherung des Kapitalbesitzes gelegen sein.

Diese Forderung des allgemeinen Wohlstan-

des kann aber nicht auf dem Wege der Enteignung des Besitzes, der sogenannten Sozialisierung, erhofft werden, sondern indem von vornherein der Arbeit eine gleichberechtigte Rolle im Produktionsprozesse neben dem Kapital zugewiesen wird. Auf das Kapital als Hebel der wirtschaftlichen Arbeit wird die deutsche Arbeit auch in Zukunft nicht verzichten können. Schon deswegen, weil auch die übrige Welt kapitalistische Wirtschaft treibt und zur Zeit gar kein vernünftiger, realisierbarer Ersatzvorschlag gemacht werden kann. Ausserdem aber ist Deutschland auf Grund des verlorenen Krieges in der Zwangslage, ganz besonders rentable Wirtschaft treiben zu müssen, um den auferlegten Anforderungen gerecht zu werden. Deshalb kann in unserem künftigen Wirtschaftsleben auf keinen Fortschritt der Technik, auf keine Rationalisierung der Betriebe verzichtet werden, um das letzte herauszuholen. Alles das aber wird zum Erfolge noch nicht ausreichen, wenn nicht eine hochwertige Arbeitsleistung hinzukommt. Der deutsche Arbeiter muss mit der grösstmöglichen physischen Leistungsfähigkeit ein Höchstmass von sittlichem Pflichtgefühl und innerer Arbeitswilligkeit verbinden. Die physische Kraft wird er nur besitzen, wenn eine ausreichende Entlohnung ihn und seine Familie vor Entbehrungen schützt, wenn staatlich kontrollierte Fürsorge die Schäden des Betriebes von seiner Gesundheit fernhalten, wenn für Wohnung und Erholung gesorgt ist. Den freudigen Arbeitswillen kann der Arbeiter nicht aufbringen, wenn er sich nur als Ausbeutungsobjekt betrachtet, und auch dann nicht, wenn er grundsätzlich nur im ewigen Lohnkampf mit dem Unternehmer steht. In dieser Auffassung wird er sich stets als zu schlecht bezahlt mit einer Mindestleistung begnügen, wenn er nicht gar durch stille, passive Resistenz das Unternehmen zu schädigen trachtet.

Darum ist eines der dringendsten Erfordernisse für die Wirtschaftlichkeit, den Arbeiter zum Bundesgenossen des Unternehmens zu machen. Die Arbeit ist im Unternehmen so wichtig wie das Kapital. Der Arbeiter verkauft nicht seine Ware "Arbeit", sondern er vollzieht eine persönliche Leistung, in der er mit jedem Tage mehr von seiner Lebenskraft hingibt. Darum ist der Lohnfrage die grösste Aufmerksamkeit zuzuwenden. Naturgemäss wird die Arbeitsleistung eines der wesentlichsten Bestimmungsmerkmale für die Lohnhöhe bilden, aber die Weiterbildung des Arbeitslohnes zum Familienlohn hat ebenfalls ihre Berechtigung, denn der verheiratete Arbeiter leistet als Familienvater dem Volke einen Dienst, für den ihm nicht Entbehrungen gegenüber dem Jungesellen auferlegt werden dürfen. Der Kapitalist hat im Betriebe das Risiko des Vermögensverlustes. Deshalb fordert er den ganzen Gewinn des Unternehmens. In dieser Forderung liegt das Unrecht des Kapitalismus, das eine künftige Wirtschaftsform ohne Sozialisierung

gutzumachen vermag. Auch der Arbeiter trägt das Risiko des Verlustes von Leben, Gesundheit und Arbeitskraft. Deshalb ist es nicht ungerecht, wenn er in irgend einer Form am Reingewinn des Unternehmens beteiligt wird. Sobald das irgendwie verwirklicht ist, wird er aus einem Feind ein Teilhaber des Betriebes, und Lohnkämpfe und Streike verlieren ihren Sinn und Zweck. Wie diese Gewinnbeteiligung des Arbeiters im Einzelnen aussehen kann, wird natürlich eine nicht ganz leicht zu lösende, aber sicher keine unlösbare Frage sein. Höchst wahrscheinlich wird in verschiedenen Betriebsarten auch die Lösung eine verschiedene sein müssen. Der Wert der Leistung für den Betrieb wird auch dabei eine Rolle spielen. Im einzelnen wird diese Frage nur von solchen Männern gelöst werden können, die praktisch im Wirtschaftsleben stehen.

Alle diese Massnahmen aber werden das Glück der Versöhnung von Kapital und Arbeit nicht bringen können, wenn nicht der Geist des Christentums wieder einzieht in unser Volk. Das Pochen auf Rechte allein führt immer wieder zu Kämpfen. Kapitalist und Arbeiter müssen sich im Lichte der Religion wieder ihrer Pflichten bewusst werden, der Pflicht der christlichen Solidarität und Hilfsbereitschaft und der Pflicht der Einordnung und Unterordnung und der treuen Arbeit des Gewissens wegen. Deshalb ist das Problem der Versöhnung von Kapital und Arbeit eine Frage der Gesamtkultur, die nur durch das einträchtige Zusammenarbeiten aller Stände gelöst werden kann. Wenn diese Lösung Bestand haben soll, muss sie einerseits einen Fortschritt darstellen und andererseits wieder darf sie nicht eine sprunghafte, geschichtslose Neuerung sein; sie muss, wie Leo XIII mahnt, das unwandelbare Ideal mit dem Fortschritt der Zeit verbinden, und die Liebe muss wieder lebendig werden unter den Menschen. Wenn wir dabei verlangen, dass alle Lösungsversuche sozialer Probleme im Einklang stehen müssen mit den Geboten Gottes und der Kirche, so ist das nicht kirchliche Herrschsucht, die in alles hinein regieren will, sondern einfache Pflichterfüllung. Eben weil uns die Religion kein Sonntagsgewand ist, sondern strenge Konsequenz, kann es für uns auch kein moralfreies Handeln geben. Religion und Kirche können niemals darauf verzichten, das gesamte weltliche Leben bis in das einzelnste hinein unter religiös sittliche Normen zu beugen, die im letzten Grunde der sittlichen Weltordnung Gottes entspringen. Der Wille Gottes zeigt uns aber nicht bloss das Sollen, er gibt uns auch das Vollbringen. Wir verzweifeln nicht an dem Fortschritt und an der Zukunft der Menschheit, unser Glaube gibt uns den fröhlichen Optimismus, der denjenigen beseelt, der sich ansieht den Willen Gottes zu tun. Unser Vaterland wird nicht untergehen, wenn wir es nicht untergehen lassen. Und dass es sich wieder erhebe und auch in der Lösung der

sozialen Frage weiterhin voranleuchte, daran wollen wir arbeiten im Geiste Christi und unserer Kirche.

DR. LUDWIG RULAND
Würzburg

Bäuerinnenschulung.

In der Schweiz hat man damit begonnen, Bäuerinnenkurse zu veranstalten. U. a. hat das Sekretariat des Schweiz. Kathol. Frauenbundes eine Schweizerische Studententagung für Bäuerinnenfragen berufen. Dadurch wurde ein Mitarbeiter der Zeitschrift "Der katholische Schweizer-Bauer" zu folgenden Bemerkungen veranlasst:

„Kaum je hat mich die Einladung zu einem Kurse oder zu einer Tagung mehr gefreut als diese. Wenn wir gründliche und erfolgreiche Arbeit leisten wollen in der Förderung bäuerlicher Kultur und Wohlfahrt, dann müssen wir auch mit den Bäuerinnen arbeiten. Es wäre grundfalsch, in der Behebung bäuerlicher Not nur Aufgaben der Politik oder der Wirtschaft zu sehen. Es handelt sich nicht weniger um Fragen des religiösen und sittlichen Lebens. Und hier haben die Frauen vor allem eine grosse Aufgabe zu erfüllen. Die Bäuerin spielt im landwirtschaftlichen Betriebe eine grosse und massgebende Rolle, sei es als Helferin des Bauern in der beruflichen Arbeit, sei es als Erzieherin ihrer Kinder für den Bauernstand, sei es in der Einstellung zu den Dienstboten. In der Frage der Selbsthilfe ist die Aufgabe der Bäuerin in der Haushaltsführung nicht geringer als jene des Bauern im Betriebe. Darum wurde von der bäuerlichen Arbeitsgemeinschaft durch die Presse schon seit Jahren nach vermehrter Bildungstätigkeit für die Bauernfrau gerufen; vor allem die Ausbildung der Mädchen in Instituten derart gefordert, dass sie die Mädchen nicht dem Bauernstande abtrünnig macht, sondern sie zu tüchtigen Bäuerinnen herantreibt. Verschiedene Institute haben diese Forderung als richtig erkannt und haben sich dementsprechend eingestellt im hauswirtschaftlichen Lehrprogramme. Es ist sehr erfreulich, dass auch der Schweizerische katholische Frauenbund sich der Bildung der Bäuerinnen in so wirksamer Weise annimmt. Möge der Tagung ein recht guter Erfolg beschieden sein!“

Aus demselben Blatt erfahren wir das Programm des vom Thurgauischen Kathol. Frauenbund am 18. und 19. Februar zu Weinfelden veranstalteten Bäuerinnenkursus:

Dienstag: 7¼ Uhr: Heiliggeistandacht.

- 8½ Uhr: 1. Vortrag: Bedeutung des Bauernstandes (H. H. P. Aegidius).
2. Vortrag: Unser Blumen- und Gemüsegarten (Frau Fleiner-Gmür).
3. Vortrag: Keller und Küche im Bauernhaus (Frau Kressibucher).
4. Vortrag: Was die Bäuerin freut und ehrt (H. H. P. Aegidius).

Abends halten wir Fastnacht im Bauernhaus.

Mittwoch: 7 Uhr: 1. Vortrag: Die Bauernfamilie (H. H. P. Aegidius).

- 8¼ Uhr: 2. Vortrag: Die Bauernfrau als Hilfe und Stütze ihres Mannes (Herr Lehrer Eigenmann).
3. Vortrag: Kleinviehhaltung (Frau Kressibucher).
4. Vortrag: Bauerngeist und Bauernart (H. H. P. Aegidius).

Schlussandacht.

Kursleiter war der hochw. Hr. P. Aegidius.

Aus Central-Verein und Central-Stelle.

Die Organisierung des Volkes ist auf der Basis der genossenschaftlichen Zusammenfassung aller Angehörigen der gleichen Berufe einzuleiten. Die einzelnen Berufsgenossenschaften haben die Aufgabe, unter Aufsicht und Beihilfe des Staates mit tunlichster Autonomie die ihnen ausschliesslich eigenen wirtschaftlichen Angelegenheiten und Staatsinteressen in wohlgeordneter Gliederung für Gemeinde, Bezirk, Land und Reich selbständig zu regeln; sie müssen deshalb mit allen hierzu erforderlichen Befugnissen ausgestattet sein.

Dr. Otto Schilling,
Lehrbuch der Moraltheologie.

„Der Jünger Johannes betrachtet die Welt.“¹⁾

Von E. O. Rindt, Auszug aus dem Schlusswort.

Vom Blickpunkt Gottes aus ist der Sinn des Ganzen, dass wir durch das Leid der Erde aus freiem Willen zum Mitschöpfer werden jenes Himmels des Seligseinkönnens, den uns der Vater von Anfang an bereitet hat. Uns allen aber tut nur eines not: Wesenhaft werden als Zelle am mystischen Leib Christi! Seit dem Leiden und Sterben des Heilandes ist dies die Wesensformel unseres Lebens auf Erden!

Nur eins tut not, für den einzelnen, für die Völker und Nationen, für die Menschheit; Wesenhaft werden im mystischen Leib!

Wir aber, die wir den Sinn unserer Zeit erfassen, gehen wir hinein in die Stille unserer Kammern und Kirchen! Beten und opfern wir für die Selbstwerdung unserer Brüder! Und dann gehen wir hinaus zu den andern! Wecken wir sie durch unser Leben! Sagen wir ihnen durch jede Liebestat, und dann, wenn seine Zeit gekommen ist, auch durch das Wort: „Nicht Wörter brauchen wir und periphere Werke! Wir brauchen das Leben aus der Mitte unseres Menschseins, das Leben aus dem Wesen!“

Unsere Zeit, die Zeit des grossen Werdens, ist bis ins Innerste geladen mit Revolution. Warum aber registrieren wir diese Tatsache nur immer? Wohlan denn, meine Freunde, jetzt in dieser Stunde — lasst uns ja sagen zu dieser Geladenheit! Seit Christus singt die Kirche ein Lied des Umbruchs durch die Jahrhunderte und Jahrtausende! Ein Lied der Selbstwerdung, der Erneuerung! In ihren Bekennern, ihren Märtyrern, ihren Heiligen! Ein Lied der Auflehnung und des Vernichtungskampfes gegen den Sieg alles Niederen, gegen Autokratie und Ichsucht! Jenes Lied, das in der römischen Arena sogar die reissenden Tiere sich auflehnen liess gegen ihre eigene verwilderte Natur: „Metanoete! — Denket um!“

Was aber bedeuten wir, wenn wir nicht Nachfolger dieser Grossen sein wollen!? Soweit wir es eben sein können!? Muss nicht auch unser Weg wie der eines Kometen sein: nach uns eine

Feuerspur von Menschen und Liebe!? Die Welt gehört immer den Starken, den Brennenden!

Wohlan denn, gehen wir wie Diener und Priester und wie Verschworene der Liebe durch unsre Zeit!

—

Aus einem Beschluss des N. D. Zweiges.

Von der Einsicht ausgehend, dass unter den heute obwaltenden Umständen die Vermehrung und Vertiefung religiöser Kenntnisse zu den unabwiesbaren Pflichten eines jeden Katholiken gehören, widmete die im verflossenen Jahre zu Karlsruhe abgehaltene Generalversammlung des C. V. Nord-Dakotas diesem Gegenstande einen besonderen Beschluss. Und zwar wendet er die erwähnte Erkenntnis in kluger Weise auf seine Mitglieder und deren Lage an.

Nachdem auf die Vorteile hingewiesen worden, deren sich die in der Nähe einer Kirche und Pfarrschule wohnenden Katholiken erfreuen, indem sie regelmässig dem Gottesdienst und der Predigt beizuwohnen und ihre Kinder unter kathol. Einflüssen zu erziehen vermögen, spricht der Beschluss von gewissen Schwierigkeiten, die dem Besuch des Gottesdienstes und der Predigt im Wege stehen, als da sind: „bedeutende Entfernung von der Kirche, schlechte Wege und andere in Betracht kommende hinderliche Umstände.“ In abgelegenen Präriegemeinden finde der Gottesdienst obendrein nur ein oder zwei Mal im Monat statt, infolge dessen leide der Religionsunterricht. Nach dieser Begründung der Notwendigkeit, Ersatz zu suchen für den ausfallenden Religionsunterricht der Erwachsenen, erklärt der Beschluss:

„Deshalb befürworten wir die Einführung von ‘Study Clubs,’ und zwar für jung und alt. Leiter solcher Clubs mag man aus der Zahl der Mitglieder wählen, jedoch sollten sie für diesen Zweck eigens herangebildet werden.“

Dies dünkt uns eine sehr wünschenswerte Ermahnung; es ist nicht gut, wenn Blinde der Blinden Führer spielen!

Doch auch die religiöse Erziehung der Kinder und Jugendlichen wird nicht übersehen von der betf. Aeussung des C. V. von Nord-Dakota. Man spricht vielmehr den Katechetischen Sommerschulen ganz entschieden das Wort, allerdings mit dem Vorbehalt, sie seien nicht bestimmt, den Kommunionunterricht zu ersetzen. Es seien Vorbereitungsschulen und Mittel zur Weiterbildung nach Empfang der ersten hl. Kommunion.

Nebenbei erwähnt sei die von der Karlsruher Versammlung dem Bestreben der C. St., Freie-Flugblätter zu veröffentlichen und gute Bücher und Broschüren unter das Volk zu bringen, gezollte Anerkennung:

„Mit Genugtuung vermögen wir festzustellen und auszusprechen, dass sich viele Mitglieder und Nichtmitglieder um diese Schriften bewerben und sie lesen. Deshalb entbieten wir der C. St. für ihre Fürsorge und Zuvorkommenheit in dieser Beziehung unsere Anerkennung und unseren aufrichtigen Dank.“

1) Herder, Freiburg, 156 S.

Vereinssekretäre und Freie Flugblätter.

Ein Schriftführer, den wir lange als Mitarbeiter der C. St. schätzen, Hr. Joseph Kachelmeier, zu Sheboygan, Wisconsin, ist auf die in einem jüngsten Rundschreiben von uns gestellte Frage: "Warum erhalten wir so wenig Bestellungen auf unsere Freien-Flugblätter?" eingegangen. Er bemerkt an erster Stelle, die Antwort darauf sei nicht so einfach, man müsse die Erklärung in den Verhältnissen suchen, „welche die gegenwärtigen flauen und nachlässigen Sekretäre geschaffen haben.“ Der Schreiber denkt dabei an den Einfluss des Zeitgeistes, lässt aber die Frage offen, ob die Depression mit der besprochenen Erscheinung etwas zu tun und das Interesse abgestumpft habe. Des weiteren erklärt Hr. Kachelmeier:

„Mir scheint, der grösste Fehler besteht darin, dass die Beamten der Vereine mit ihrem Geistlichen Ratgeber, dem Pfarrer, nicht zusammenarbeiten, während andererseits tieferes Verständnis für die Ziele und Bestrebungen des C. V. fehlt. Nicht wenige Vereine bezahlen ihre Kopfsteuer pünktlich und beschicken selbst jede Konvention mit Delegaten. Damit glauben die Beamten der Vereine, ihre Pflicht erfüllt zu haben. Andererseits gibt es auch Sekretäre, die die Flinte in's Korn geworfen haben, weil sie sich vergeblich bemüht haben, die Mitglieder für die Sache des C. V. zu begeistern. Dann gibt es auch deren, die der Ansicht sind, die Flugblätter haben doch keinen Zweck und änderten nichts an den gegenwärtigen Verhältnissen. Sie seien nicht volkstümlich und nicht genügend leicht verständlich geschrieben.“

Zum Schluss bemerkt der Verfasser dieser Äusserungen, möglicherweise sei der Vorschlag angebracht, die Präsidenten der Staats- und Distriktsverbände sollten an die angeschlossenen Vereine Fragebogen ausschicken, in der Absicht Klarheit zu erlangen in der Angelegenheit.

Habt Erbarmen!

Vom 16. Januar bis zum 3. März war der auf der Mission Ufiani, Tanganyika Territory, Ost-Afrika, an die C. St. gerichtete Brief der ehrw. Schw. M. Thiadildis, C.P.S., unterwegs. Sie bittet uns darin, ihrer Mission doch auch im gegenwärtigen Jahre zu gedenken und schildert uns die Notstände, deren sie kaum mehr Herr zu werden vermag, folgendermassen:

„Wir vermöchten hier so viele Kinder aufzunehmen von allen Nachbarstationen, wenn nur die täglichen Sorgen um das liebe Brot und die benötigte Kleidung der Kleinen nicht wäre. Jedes hier angenommene Kind muss sofort gekleidet werden, denn sie kommen alle nur mit einem Lederschurz halbbedeckt hier an. Wir sind eben fast gänzlich auf auswärtige Hilfe angewiesen, weil wir hier nicht viel zu erzielen vermögen, selbst wenn die Ernte gut ist. Einmal ist es Wassermangel und die grosse alles versengende Hitze, dann wieder das viele Wild, das bei Nacht ganze Felder zerstört, wodurch wir um die Früchte unserer Arbeit gebracht werden. Diese Woche musste ich sogar fünf Kinder entlassen, weil keine Nahrung für sie vorhanden war. Man könnte wohl etwas Mais kaufen, wenn nur das Geld dafür vorhanden wäre.“

„Es ist wirklich ein schweres Dasein, dieses Ringen und Sorgen um das Alltägliche! Wir leben unter dem ärmsten Volksstamm am Kilimanjaro. Selbst den Kranken muss man alle Medikamente umsonst reichen wegen

grosser Armut. Die Tsetsefliege wütet hier so arg, dass die Leute den grössten Teil ihrer Heerden eingebüsst haben und infolge dessen herrscht bei diesem Stamme so grosse Armut. Ich möchte nun so gerne helfen, aber es gebricht mir an Mitteln.“

„Daher wäre ich Ihnen wiederum sehr dankbar, wenn Sie mir von einem Missionsfreund zwanzig Dollar zu verschaffen vermöchten, um damit die Nahrung der Kinder bestreiten zu können. Sonst sehe ich keinen anderen Ausweg, als die Hälfte zu entlassen, was mir ungemein hart ankäme.“

Ist es unter diesen Verhältnissen zu viel verlangt, von unseren Vereinen eine "Dime-Kollekte" im Jahre für die Missionskasse des C. V. zu fordern?

* * *

Wie uns der hochwst. Theodor Breher, O.S. B., Abt und Apostol. Präfekt von Yenki in Manchukuo, mitteilte, wurden in seinem Gebiet von Banditen und Bolschewisten nicht weniger als 110 Aussenstationen vernichtet. Des weiteren berichtet Abt Theodor:

„Ich brauch Ihnen ja unsere Not nicht neu zu schildern. Da wir von Deutschland keinerlei Missionsgaben mehr bekommen, ist unsere Lage sehr schwer geworden, denn 95 Prozent aller Unterstützung haben die deutschen Katholiken gegeben. In Amerika hat unsere junge Mission nur wenige Wohltäter, darum hat uns Ihr Brief und Ihre Gabe um so mehr gefreut und getröstet. Wenn uns die anderen Länder nicht helfen, muss die Mission zusammenbrechen; um unsere Mission wäre es auch deshalb schade, weil sie sich durch all die schweren Leiden und Verfolgungen der letzten Jahre tapfer halten konnte und die Missionare die grössten Opfer gebracht haben. Sind doch schöne Stationen vernichtet worden — ein Bild zeigt Ihnen das — auch die Blutopfer waren nicht gering. Darum bitte ich Sie herzlich im Namen aller meiner Missionare, wenn es Ihnen möglich ist, helfen Sie uns wieder so gut es geht. Ich kann Ihnen auch versichern, dass alle meine Missionare es wert sind: sie haben nun jahrelang in grösster Gefahr und Entbehrung ausgehalten, wir sind zu allen Opfern bereit, wenn nur unser Werk nicht zu Grunde geht.“

† Rev. Hubert Hammeke.

Mit dem hochw. Hrn. Hubert Hammeke, dem verstorbenen Pfarrer der St. Bonaventura Gemeinde zu Philadelphia, ist wohl einer der letzten, wenn nicht der letzte Alumnus des ehemaligen Amerikanischen Kollegiums zu Münster in Westfalen aus dem Leben geschieden. Geboren am 14. November 1852 zu Rehringhausen im Kreise Olpe, empfing der Verstorbene die hl. Priesterweihe am 12. Mai 1878 zu Osnabrück, worauf er sofort aus dem vom Kulturkampf heimgesuchten Deutschland nach Amerika reiste, indem er für die Erzdiözese Philadelphia geweiht worden war.

Nachdem Fr. Hubert Hammeke bis anfangs 1890 in mehreren Gemeinden gewirkt hatte, wurde er Pfarrer der neugegründeten St. Bonaventura Gemeinde zu Philadelphia, in der er bis an sein Lebensende segensreich die Seelsorge versah, unermüdlich tätig, ohne jedoch die Aufmerksamkeit weiter Kreise auf sich zu ziehen. Einer jener Heger und Pfleger des ihnen anvertrauten Weinberges, die wenig von sich reden machen. Jedoch blieb der Blick des verstorbe-